

Arthur Miall  
18 Bowdrie St. E.

I. R. NEWSPAPER REGY.

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THE

# Nonconformist.

THE DISSIDENCE OF DISSENT, AND THE PROTESTANTISM OF THE PROTESTANT RELIGION.

VOL. XXVIII—NEW SERIES, No. 1140.]

LONDON: WEDNESDAY, SEPT. 18, 1867.

PRICE { UNSTAMPED .. 5d.  
STAMPED .. 6d.

## REGISTRATION.

BOROUGH OF THE TOWER HAMLETS.

NOTICE IS HEREBY GIVEN, that FRANCIS HENRY BACON, Esq., Barrister-at-Law, having been appointed by the Lord Chief Justice of England to revise the List of Voters for the Borough of the Tower Hamlets, will hold his Court for that purpose in the COURT-HOUSE, in WELLCLOSE-SQUARE, situate within the said Borough, on MONDAY, the Seventh day of October next, at Eleven of the clock in the Forenoon precisely.

The Lists will be taken in the following order:—

All Saints Poplar, Bromley Saint Leonard, Christ Church Middlesex, Holy Trinity Minorities, Mile-end New Town, Norton Folgate, Old Artillery Ground, Ratcliff Hamlet, Saint Anne Limehouse, Saint Botolph Without Aldgate, Saint George, Saint John at Wapping, Saint Katharine, Saint Peter Ad Vincula, Saint Paul, Shadwell, The Precinct of the Old Tower Without, Saint Mary Stratford, Bow, Saint Mary Whitechapel.

Mile-end Old Town . . . . . At 11 o'clock.  
Shoreditch . . . . . At 12 o'clock.  
Bethnal-green . . . . . At 1 o'clock.  
Saint John at Hackney . . . . . At 1 o'clock.

By Sec. 85 of 6 Vic., cap. 18, the Returning Officer and the several Overseers of the respective Parishes within the said Borough, are required to attend the Court of the Revising Barrister, and at the opening of the said Court to deliver to the Revising Barrister the List of Voters made by them respectively, and also all the original Notices of Claims and Objections received by them, and to produce all Rate-Books, Documents, Papers, and Writings, in their possession, custody, or power, touching any matter necessary for revising the respective Lists of Voters.

Dated this 10th day of September, 1867.

HENRY CHILD,

Returning Officer for the said Borough.

King Edward's-road, Hackney, and No. 2, Paul's Bakehouse-court, Doctors'-commons, City.

## THE AUTUMNAL MEETINGS of the CONGREGATIONAL UNION will be held in MANCHESTER.

On MONDAY EVENING, October 7, the ANNUAL SERMON to the Union will be preached in CAVENDISH CHAPEL, by the Rev. DAVID THOMAS, B.A., of Bristol.

The Meetings of the Assembly, consisting of Pastors, Members, and Delegates, will be held in GROSVENOR-STREET CHAPEL, on TUESDAY MORNING, at half-past Nine o'clock, and by adjournment, at the same place and hour, on WEDNESDAY and THURSDAY. The Rev. J. R. CAMPBELL, D.D., the Chairman of the Union, will preside.

On TUESDAY EVENING a PUBLIC MEETING on CHURCH QUESTIONS will be held in the FREE TRADE HALL, at half-past Six, SAMUEL MORLEY, Esq., in the Chair, when Addresses will be delivered by the Revs. Dr. Vaughan and Dr. Hailey, and the Rev. W. M. Statham.

On WEDNESDAY EVENING a SOIREE will be held in CAVENDISH SCHOOLROOM, and a Public Meeting in the Chapel. JOHN CROSSLEY, Esq., of Halifax, in the Chair.

On THURSDAY EVENING, at RUSHOLME-ROAD CHAPEL, a SERMON to YOUNG MEN will be preached by the Rev. HENRY BATCHELOR, of Glasgow. Also, at the CORN EXCHANGE, a Meeting will be held, CHARLES REED, Esq., F.A.S., in the Chair, at which Addresses to Working Men will be delivered.

A MEETING for WORKING MEN will be held at BOWDON, on WEDNESDAY EVENING.

On FRIDAY MORNING a PUBLIC BREAKFAST will be given to the Board of Education and its friends.

Gentlemen intending to be present, and requiring accommodation, must apply to the undersigned, at this office, on or before the 27th instant.

G. SMITH, } Secretaries.  
R. ASHTON, }

18, South-street, Finsbury, Sept. 16, 1867.

## NEW COLLEGE, LONDON.

The SESSION of 1867-68 will be OPENED on FRIDAY, Sept. 27, with an INTRODUCTORY LECTURE by the Rev. Professor NENNER, at Seven o'clock p.m.

The Classes of the Faculty of Arts are open to Lay Students above the age of Fifteen years, on payment of very moderate fees.

The Syllabus of Lectures, and all other necessary information, may be obtained on application to the undersigned, at the College, Finchley New-road, Hampstead, N.W.

W. FARRER, LL.B., Secretary.

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For Infants between One and Five Years of Age from any part of the Kingdom.

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## UNIVERSITY COLLEGE.—A GRADUATE of LONDON UNIVERSITY, residing at Haverstock-hill, RECEIVES into his house a FEW YOUNG GENTLEMEN attending Classes at University College and School, and assists them in their work. Reference can be made to Professor T. H. Key, M.A., Head Master of the School, and to the Rev. S. Martin, of Westminster.

Address, C. T. M., the Nonconformist Office, 18, Bowdrie-street, E.C.

## TO CLERKS.—WANTED, in an old-established House and Estate Agency Office, a MAN of business habits, must write a good hand, used to accounts, accustomed to the routine of an office, and competent to represent the Proprietor in his absence. Is a permanent appointment with a view to Partnership.

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SAMUEL WHITFORD, Secretary.

July, 1867.

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# THE Nonconformist.

"THE DISSIDENCE OF DISSENT, AND THE PROTESTANTISM OF THE PROTESTANT RELIGION."

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## CONTENTS.

ECCLIASTICAL AFFAIRS:	The Peace Congress at Geneva .....	766
The New Constituent Body .....	Mr. Forster and his Constituents .....	767
Eccelesiastical Notes .....	The British Association .....	767
The Pan-Anglican Synod .....	Sailing near the Wind .....	768
Conference of Bishops .....	Foreign and Colonial .....	768
Berkhamstead Church-rate .....	Expedition to Abyssinia .....	770
Religious Intelligence .....	The Peace Congress at Geneva .....	771
CORRESPONDENCE:	The British Association .....	771
Public Affairs in Germany, Holland, and Belgium .....	Boards of Arbitration and Conciliation .....	773
Autumnal Meeting of the Congregational Union .....	Court, Official, and Personal News .....	773
Congregationalism in Ireland .....	Miscellaneous News .....	773
The Education Question .....	Literature .....	774
The New Reform Act .....	Brief Notices .....	774
The Manchester Trades Union Dislosures .....	Gleanings .....	776
LEADING ARTICLES:	Births, Marriages, and Deaths .....	776
Summary .....	Money Market and Commercial Intelligence .....	776

## Eccelesiastical Affairs.

### THE NEW CONSTITUENT BODY.

A GREAT deal of labour has been spent by gentlemen who may be described as registration experts, in searching, collating, sifting, and manipulating Parliamentary returns and other official documents, for the purpose of ascertaining the arithmetical changes to which the Representation of the People Act will probably subject existing political parties. To one of them it is made but too clear as the result of his statistical explorations, that the Liberals have been largely victimised in the recent shuffling of the cards by Mr. Disraeli, and another is equally confident that the craft of that statesman has but outwitted his own reluctant supporters by transferring supreme power into democratic hands. We do not place very implicit reliance upon either of these calculations, nor indeed upon any calculation whatever proceeding upon the assumption that the two great parties in the State, while preserving their respective characteristics and their mutual antagonism, will also continue to hold their present political creeds. We believe that Earl Carnarvon hit the truth when he said that although the actors should remain the same as now, it would make all the difference in the world whether they addressed themselves to the boxes or the gallery. The Conservatism, for instance, of this present Parliament, would have been accounted advanced Liberalism before the Reform Act of 1832, and whichever party may have the conduct of affairs in 1869, we much question whether the objects and watchwords of either will not be found to have undergone a very sensible alteration. In casting the horoscope, therefore, of politico-eccelesiastical opinions, we are free to confess that we attach no very high importance to the relative position of Parliamentary sections. Our belief is that even if that should be but little changed, the orbit in which all will move will be essentially different.

It appears to us exceedingly probable that, in the main, the political opinion, the pressure of which will be most felt by the Reformed Parliament, will take its rise in that broad section of the community which lies between what may be technically designated as the "respectable" portion of the middle-class, and the proletaire and pauper portion of the wage-earning class. We do not say that the majority of seats will be at the disposal of this belt of the population, but that the direction and force of political activity will be principally derived from that quarter. The dominant political ideas of the country will probably emanate from thence. Nor is it necessary to suppose that these ideas will reach their ascendancy in the crude state in which they may chance to make their first appearance. Doubtless, they will be greatly

modified, corrected, and rounded off, by the higher influences with which they will have to come in contact, before they win for themselves the sanction of a Parliamentary majority. What we look forward to, however, is this—that the principles of our future domestic policy will be imposed upon the aristocracy of rank, culture, and wealth by the bulk of the population included within the boundary lines we have mentioned, instead of being thrust by the upper upon the lower section. Legislation may be expected hereafter to express, for the most part, the thoughts and desires and will of the latter rather than of the former, and the checks which landlordism will henceforth put upon national progress will only avail to lessen its impetus, not to finally obstruct, far less to reverse, its advances.

Now, in surveying this vast breadth of the constituent field, for the purpose of forecasting the future of politico-eccelesiastical action, there are two or three points that strike us as especially worthy of notice. The first of these is that, apart from questions which affect, or are imagined to affect, their own social prospects, the members of the great wage-earning class, are readily influenced by considerations urged in behalf of simple justice. They like fair play. They view with complacency an equality of rights. They have no general sympathy with monopoly. They understand and appreciate, at least in its application to matters of public interest which only touch them as they touch all other subjects of the realm, the force of the Christian maxim, to do as they would be done by. It will not be requisite to cut through any thick web of sophistry or prejudice in order to bring this maxim to bear upon their decisions. Show them that it is applicable, and how it is applicable, and you will have gone the greater part of the way towards winning their suffrage.

In the second place, the class, as such, lies entirely beyond the reach of clerical dictation. Its political power, whatever it may amount to, is in no danger of being wielded by the clergy. If, at present, it possesses but a scanty sum of ecclesiastical information, and takes but little interest in ecclesiastical polity, it is at least free from deep-seated ecclesiastical prejudices. It has no status to keep up by denominational professions. It will not be tempted to side with the State-Church merely because it is the Church of the Sovereign, the nobility and the gentry, or because connection with it is regarded as "the genteel thing." The assumptions to which the middle-classes have tamely deferred, will have but a poor chance with this large portion of the constituency, especially when they are found on the side of obvious injustice. Now, we are disposed to make large deductions on the score of illicit influences at the time of an election, and we think it not impossible that the Parliament which may be returned with the help of this class may fall very far short of what one ought to anticipate it should be. Nevertheless, however returned, and whatever its natural leanings, it will be unconsciously, but largely, imbued with the known views and feelings of the numerical majority of the constituent body. It will see the questions which relate to religious equality through an entirely altered atmospheric medium, and, by an irresistible law of political attraction, will gravitate towards the sentiment which associates itself with the weightiest political power.

Whatever, therefore, may be the effect of the new Reform Act upon the division of parties in the House of Commons, we cannot entertain a doubt as to the altered aspect under which the questions which chiefly absorb our interest will henceforth present themselves to that assembly. Up to the present time, those questions have had to fight their way through the formidable obstruction raised against them by the presumption that, however reasonable they might be in themselves, it would be dangerous to brave in support of them the array of political anta-

gonism which the Church would be thereby provoked to bring into the electoral field. In all likelihood, the force of that much-dreaded opposition has been greatly overrated—but fancy, in such cases, can do all the work of facts. At any rate, a prevailing notion that the ultimate preponderance of political and party strength was centred in the Church, very seriously impeded the progress of politico-eccelesiastical legislation in a Liberal direction. It might be but a bugbear, but it was one which served to excuse a good deal of Parliamentary pusillanimity. Our prospects are so much the better that, under the new régime, this fear will cease to disturb men's minds, and to paralyse their juster and more rational intentions. The latent force which they will eye with most anxiety, if not with most apprehension, will be, not the clergy of the Establishment, not even the laity of the Church, but the vast body of the wage-earning class, the actual majority of electors in most of our Parliamentary boroughs, and, potentially, at least, the masters of the situation. And should our anticipations prove well founded, the conviction that the balance of political power is no longer at the disposal of the Church, but is in the hands of those who, to put the case in its mildest form, are indifferent to it, will liberate a great amount of hidden sympathy with the cause of religious equality, by relieving it from the fear of being politically crushed. On this question we shall all stand upon a more open footing with each other by-and-by, and, to our mind, this will be a gain of much higher value than many additional votes.

## ECCLIASTICAL NOTES.

It is remarkable to notice the persistency with which a certain class of politicians keep pressing upon public notice the necessity or expediency of endowing the Roman Catholic Church in Ireland. The last to put forward this notion is Mr. Agar-Ellis, the Liberal member for Kilkenny. Mr. Agar-Ellis concedes that it is impossible for the Established Church to remain as it is, and that the only alternatives are to abolish it *in toto* or to reform it. As regards the first, he remarks that it would "raise such a storm amongst the Protestants that life would be hardly safe, and that it would rouse such a spirit of sectarianism among the resident owners of property that a system of coercive proselytism would be inaugurated, which would make the country untenable for peace-loving people." Mr. Ellis, in bringing this grave accusation against the members of his own communion, states what he has reason, no doubt, to believe to be correct. The resident owners of property in Ireland are, nearly to a man, members of the Established Church. "I need hardly," he himself says, "remind your readers of the vast proportion of Protestant to Catholic landlords in Ireland." Very well. And what has the Established Church done for these landlords? What kind of Christianity has it taught them? Has it even improved their mere humanity? Mr. Agar-Ellis virtually informs us that, according to his belief, it has possessed them with the most inhuman spirit that can reside in the heart of a human being. Being made to pay for their own religion, they would murder the men for whose sake they had been brought to such a test of their religious honesty and faithfulness. They would be possessed by the spirit of Cain, and would make the country uninhabitable. We are not exaggerating, we are simply paraphrasing Mr. Agar-Ellis's words. What a comment are they on the beneficent spirit of the Irish Church! What a revelation do they give of State-Church Protestantism! Let it be marked that this language is used not of the common people and the ignorant, but of wealthy landlords. It is they, not the Fenian or



old Whiteboy or Ribbon Associations, who, we are informed, are prepared to make the country so uninhabitable that life would be hardly safe, if their unjust ecclesiastical privileges were taken away. We have read many exposures of the working of State-Churchism, but never before such an exposure as this.

But the most curious thing is to notice Mr. Agar-Ellis's preventive. All these revolutionary results would be hindered if the Roman Catholics were endowed. That, to say the least, is remarkable. Having informed us that life would not be safe from the fury of the Protestant landlords, and that the country would be made uninhabitable by them, if the State were to appropriate the tithes, he thinks that such a result would be altogether prevented if a portion of them were given to the Roman Catholics. We confess that we don't follow him in his reasoning, but we do follow him when he writes this sentence:—

What is to prevent the present Government enjoining, by a timely concession of what in the beginning of next Session they will call their principles, a sufficient number of members of Parliament to enable them to abolish the Established Church in Ireland?

But suppose Mr. Agar-Ellis should happen to know as a positive fact that the Government are taking tentative steps to carry out the very scheme which he himself foreshadows? We take Mr. Agar-Ellis's letter as we find it, in all the prominence of leaded type, in the *Times*, and we are bound to conclude that, as a member of the old "Cave," Mr. Ellis has had a hint of such a fact, and has written accordingly. It is not the only indication we have had of the possible Tory policy of the future. We speak now according to conjecture; if, in a few weeks, the conjecture should prove to be correct, we shall have to place Mr. Ellis in the ecclesiastical "Cave" of the next or succeeding Session of Parliament; and we have not the smallest doubt that the new Cave will tumble in just as did the old.

A few weeks since we called attention to the contemptuous language of Roman Catholics respecting the Ritualistic party. The articles from which we quoted appear to have been since brought under the notice of the Ritualists, and we have, accordingly, a lengthy reply in the *Church Times*. The language of the *Weekly Register*—the Roman organ—is referred to in the last number of that Ritualistic journal, as exhibiting an illustration of the "almost mythical fits of spleen which every new sign of life appears to cause the more vulgar spirits of the Ultramontane party." It is of opinion that the rise of the Catholic party in the Established Church has put an end to the dream that this country could be once more won for the Papal Court. It has, we are told, been "the salvation" of the English Church from Romanism. Movements of this nature are, however, to be judged of according to their results, and we have a not very faint remembrance of similar language having been held by those Tractarians who afterwards seceded to the Church of Rome. At present the position of the Ritualists is remarkably like the position of Mr. Codlin when he exclaimed, "Godlin's your friend, not Short."

A year or so ago we had occasion to notice a remarkably treacherous pamphlet by the Rev. J. E. Yeadon, of Whitechapel, entitled, "Nonconformity Vindicated." A reply to this pamphlet by "A Clergyman of the Archdeaconry of Salop" has just been published. We half doubt, after having read it, whether it is worth notice, but it may be worth a dozen lines. As well as we can gather, the principal point of the author is, that there is as much division in Dissent as there is in the Established Church, and having proved this, which anybody could prove, he seems to be content. This style of argument needs no comment. Dissent is not "established" under an "Act of Uniformity," and whatever may be its divisions, the members of the Established Church are not made to support each and every one of them. We need further only to repeat the opinions which the writer advances. According to him the Athanasian creed is "a venerable bulwark of the true, or Catholic faith"; "in the Church of England we have the broad ground of a common belief!" (Ha! ha!) Apostolical succession is an "historical fact"; Archdeacon Whately "really knew very little of theology"; Dean Stanley "is no preacher of the Gospel"; Mr. Goldwin Smith can "falsify and pervert history for party purposes," and so on. After plenty of this kind of writing, the following question is put to Mr. Yeadon:—"I must therefore ask you for your Scriptural authority for entitling yourself Pastor of the Baptist Church, Whitechapel?" Next Mr. Yeadon is asked whether there were any Congregational, Independent, Baptist, Wesleyan, Unitarian, or Quaker Churches in apostolic times? What

can we do with such a writer? Charles Lamb once met a similar person—he was a sub-stamp collector—at Wordsworth's house. The sub-stamp collector, who had a great reverence for Wordsworth's intellect, kept on asking whether the poet did not think Mr. Milton was a great man, Mr. Shakespeare ditto, Lord Bacon ditto. Lamb went behind him and felt his head; and this is what we should like to do with "A Clergyman of the Archdeaconry of Salop." But it is not necessary; his pamphlet is quite enough. By-the-by, we should not like our readers to miss the conclusion of this production, which is as follows:—

If you are permitted—and, spite of your Parliaments, it is God only who will permit you to destroy the Establishment in this country—we may rest in the belief that He will finally cast you aside to rot and perish, like Sampson cast aside his ass's jawbone after he had done his work upon the Philistines. You will lose whatever grace, unction, or piety there is among you. You will lose all savour of sound doctrine. You will descend into the same depths of scepticism, and infidelity, and fanaticism, as many so-styled Protestant communities abroad, but from which you are now saved, though you own it not, by the fostering vicinity of the creeds and formularies of the Church of England. You will lose, too, the only sure and certain barrier against Rome, who is ever on the watch to profit by our divisions, and turn them to her own account. There!

We reported last week a speech of Mr. Gladstone's at a recent Colonial Church meeting. It contained the following paragraph, which we think worth reprinting at length:—

That intimate association of Church and State by which our country has been long distinguished, and that cordial support which the authority of religion received from the ministrations of the law and from the State, did tend, perhaps, with many of us, to put out of view the higher element, which necessarily resides in the constitution of the Church. Now, what an effect the foundation of the Church and the thorough organisation of the Church in the colonies have had in that respect! If there was a want of faith in the Church of England; if that were true which was alleged of her by many adversaries—that she was the mere creature of the State, that she could only lean upon the arm of the State, and that when the direct countenance and aid of the civil power were withdrawn she would go to the ground and all her lofty pretensions would vanish into thin air—if there were those who were ever tempted to listen to whispers of that kind within them, what an emphatic refutation they have received for this period, and for all periods, from the transactions which have taken place in the colonies! We have seen there springing up with an almost unexampled rapidity the fair and chaste copies moulded upon the pattern of the Church at home in their essential principles, but with the adaptation which circumstances have required. We have seen, as far as I am able to form a judgment, notwithstanding the withdrawal of almost all direct assistance from the State, and notwithstanding the loss of a great part of that strength which is derived, independent of direct assistance, from the power of habit and of tradition, our churches constituting themselves all over the world, under their bishops, with an efficiency in the discharge of duty, and, moreover, with a general spirit of discipline and of order, which are in many respects a lesson to ourselves. I almost tremble to venture upon such a subject, and yet I would venture to say that it does appear that, notwithstanding the great assistance that we have at home, a greater spirit of unity prevails in the colonial churches, for the most part, than we find amongst ourselves.

The whole of the Church newspapers noticed, and most of them reported, the speech in which these sentiments occurred, but all but one—the *Guardian*—struck out the above. The *Record* gave " . . . " in place of it. Shall we ask the reason why?

The Bishop of Carlisle's charge on sacerdotalism, commented upon in our last number, has excited the wrath of the Ritualists, one of whose organs writes thus of the Episcopal dignitary who was its author:—

There was no earthly reason why the Honourable Samuel Waldegrave should have taken orders in the first instance, or have been advanced to the see of Carlisle in the second, unless it be that he was related to influential Whig families and was pretty certain of being helped on. As it is, the Church is afflicted with a prelate who resolutely refuses to let us forget that he was clearly cut out for a Dissenting minister. The charge just delivered by his lordship is simply disgraceful. It is a repudiation of one of the Church's fundamental doctrines, that of the priesthood. Sacerdotalism, says the Bishop, is Popish, but "the Evangelistic theory is embodied in the documents and the constitution of the Protestant Church with a reverence, simplicity, and chastity," and the rest of it. If Dr. Waldegrave was so much in love with his "Evangelistic theory" he should have reserved its exposition for the pulpit of a conventicle. As he has condescended to enter the Church and to accept its highest rewards, common decency should teach him to remember that he was first qualified for her service when he was admitted to "the order of the priesthood." At present he is amenable to the charge that he is eating the bread—or, rather, the plum-cake—of the Church of England and doing the work of Mr. Binney.

There has been a sort of High-Church ovation at Salisbury, where various bishops, and some lower stars in the ecclesiastical firmament, have met to do honour to the bishop of the diocese. Amongst them was the Dean of Cork, who spoke thus significantly of the alliance of Church and State:—

The history of the relations between Church and State might be summarised in the same manner as that of unfortunate marriages. Not that he thought the

connection of Church and State unfortunate, but it was likely to come to an unfortunate end. In the history of matrimony there was first the wooing, then the wedding, then the married life, and occasionally incompatibility of temper, separation, and divorce. In the same way the Church first wooed the heathen world to Christianity; then the State accepted the Church; after a time, owing it may be to failure of duty on the part of the wife, or incompatibility of temper on the part of the husband, a separation is desired. If the husband is honest, he should at least give the wife back her dowry. He should deplore the separation of Church and State. He thought the State derived great blessings from the union, and the Church likewise derived great gain and blessing, though not the highest, from the connection. He would say *Esto perpetua* if more precious things are not to be sacrificed for it. Believing then, as he did, in the advantages and gains of the Establishment, he said they were nothing worth if the truth was to be sacrificed, and the inherent right of self-government abandoned. If you impoverish the Church, yet give her back her freedom of speech and control of her own affairs. Then he should not fear for the future of an impoverished but not disgraced Church. He felt most deeply that the Irish Church was only a Colonial Church, the Church of the English colony, and it would be well if English statesmen would bear this in mind; and if she was to be deprived of her legal status, let her have, as the Church in the colonies, the freedom of poverty, if not the burden and dignity of station and riches. Then he anticipated a faithful and glorious future both for the Church in the colonies and in Ireland; and possibly even the great and powerful Church of England may yet have to try the issue whether union with the State is compatible with the maintenance of the truth.

Considering the eminent position of this speaker for ability and influence, these are perhaps the most important words that have been uttered by any Churchman on this question.

The Church-rate system has received another and a heavy blow. For years past a contest has been fought out in Berkhampstead, which is not one of the "populous" parishes of England. At a poll the anti-rate party have always been defeated by votes, although not by voters. The result has been summonses, suits, distraints, and all the other godless and anti-Christian machinery of State-Churchism. Last week we recorded the particulars of more than forty of these distraints, and we have now to record their natural and inevitable end. The pro-rate party have, at last, been shocked with their own deeds. Wanting money again, they proposed a compromise, and public opinion now going against them, have accepted Voluntaryism. We heartily congratulate the anti-rate party, and especially Mr. Alfred Healey, who is a Churchman, on the result of this long campaign. They have done better than gain a numerical victory: they have altered opinions and produced conviction.

#### THE PAN-ANGLICAN SYNOD.

(From a Correspondent.)

Only wait till next week! In about ten days we shall know—what we shall know. Not long ago the streets of Rome were swarming with ecclesiastics from every country under heaven, with all kinds of garments and nearly every tint even of skin, and, above all, burning with zeal and enthusiasm, one in heart and purpose, believing in themselves and in their Church, in the chief Pontiff, and also in the Holy Ghost. Even the *Times*' correspondent, a man probably not without experience of the common world, moderately armed against the infection of fanaticism, quite as likely to calculate accurately the price per yard as the spiritual potency of satin and lace—even he had to beseech the indulgence of his Protestant countrymen as he confessed a new emotion. The world is not "used up" until St. Peter's is burnt down and the Roman Church itself a mighty monster of the past. But that great gathering from all lands to celebrate the martyrdom of the greatest of the Apostles was but the prologue to a far more august drama. The rehearsal was in Rome, the performance itself will be—at Lambeth. The Pan-Anglican Synod is coming—has partly come. Opatown himself is already in our midst; and has he not blessed Ignatius in the Church of St. Michael and All Angels? The rest are on their way. Yesterday, at noon, at No. 5, Park-street, St. James's, they were to meet; to find out as nearly as they can, in a single sitting, what they have come for; and on September 24, 25, and 26, at Lambeth Palace, they confer.

"Parturiunt montes." But, thank Heaven! we know already what will be brought forth. Not "*ridiculus mus*," which, though small, is really alive, and as much a mammal as an elephant; but a series of resolutions and unctuous desires. Three archbishops and seventy-three bishops, including five or six "assistants," one "late" bishop, descending apparently even from the upper glory for so grand a service, will meet at Lambeth, chiefly that they may very much love one another and affectionately "resolve." It is indeed the last thing that we should have expected; for irresolution "is the badge of all



their tribe." Nobody could be made a bishop if he had first made up his own mind. Definitely to resolve upon anything but inaction, or a treadmill, or marking time, would be equivalent to biting one another's heads off, and making the Lambeth Synod more renowned than the Kilkenny cats. But why not resolve to remain in solution? and, above all, very much to love? Why cannot even Natal be affectionately lubricated by Oxford.

But, to begin with, the President will "address"; and then ask everybody—or at least every "home, metropolitan, and distant bishop"—if he can think of any mortal thing to say. As any interruption of the programme at this stage is widely improbable, the Synod will proceed to "resolve":—

Resolution:—"We, bishops of Christ's holy Catholic Church, professing the faith of the primitive and undivided Church, as based on Scripture, defined by the first four general councils, and reaffirmed by the fathers of the English Reformation, now assembled by the good providence of God at the Archbishop's Palace of Lambeth, under the presidency of the Primate of All England, desire first to give hearty thanks to Almighty God for having thus brought us together for common counsels and united worship; secondly, we desire to express the deep sorrow with which we view the divided condition of the flock of Christ throughout the world; and, lastly, we do here solemnly declare our belief that the best hope of future reunion will be found in drawing each of us for ourselves closer to our common Lord, in giving ourselves to much prayer and intercession, in the cultivation of a spirit of charity, and in seeking to diffuse through every part of the Christian community that desire and resolution to return to the faith and discipline of the undivided Church which was the principle of the English Reformation."

Here is food for thought! The bishops are glad to meet, and, moreover, they are exactly what they would have been any time in the first four centuries. Then the Church was undivided. And why not be similarly undivided now? Nothing is easier than union—on conditions. Even a thief can agree with you about the possession of your watch, if he is allowed to shoot the dissident and then take the vote of the survivor. There was an undivided Church for four centuries simply because the stronger party excommunicated the weaker, and then voted itself "orthodox" and "Church," and the weaker "heretic" and "schismatic." There would soon be an undivided Church in Africa if Capetown might roast Colenso and all his followers in Smithfield. But, at any rate, "behold how good and pleasant a thing it is," for bishops to confer together at Lambeth in unity. Good heavens! how fond we are of one another! Why not, with slightest variation of the Geneva telegram, assure Christendom, "after his speech, Oxford embraced Capetown"?

Meanwhile, as "when beggars die there are no comets seen," so even when a new bishop is consecrated, nobody may think it worth while to say so, "resolved" that when anything of the sort happens, somebody shall kindly mention it to somebody else, a metropolitan, for instance, or a *primus*, or a president. And don't let clergymen go about without anybody knowing who anybody else is. Letters commendatory might be good things; and if they occasionally interfere with the rights of patrons or churchwardens, or the common law of England, so much the better for the lawyers.—(P.S., the Benediction.)

On the second day the bishops of the undivided Church will "confer" on the colonies, metropolitan authority, and safeguards of orthodoxy; will bless themselves, and adjourn.

On the third day they will resolve that they have got great good, and "desire" to render thanks for the same; and that they hope to meet again at Lambeth, and to be even more fond of each other than ever. They will then bless one another, as before.

Now it is not the least use—who are we, to teach a Pan-Anglican Synod, whatever that may mean?—but we venture to warn even bishops that there is one thing that no religion ever has survived, or ever will, and that is the contempt of thinking men. Every religion with any life in it has to contend against innumerable difficulties; but so long as it commends itself to the intellect and the conscience of mankind, it must succeed. But when it becomes despised, either for sheer folly or moral laxity, its doom is fixed. And that is the very condition into which the English Church is very rapidly drifting. People do not believe either in its honesty or its common-sense. Here, for instance, is a paltry gathering out of all the world of some eighty bishops, and there is not a single question to be discussed for which any earnest man cares a bad sixpence. Is love so rare a gift in the chief pastors of the Church that a man must cross an ocean to exhibit it? Meanwhile in England more than half the people are avowed Dissenters; and the very paper that advertises the Synod contains a list of some thirty distrains for Church-rates. Of the rest, a great number are sinking down into

drivelling superstition, while the intellectual classes are abandoning Christianity altogether. A Royal Commission on Ritualism can do no more than tamely suggest that Protestantism should be abandoned when convenient, and retained when an aggrieved parishioner is willing to ruin himself by a lawsuit. Bishops are pointed at as the most imbecile of mankind. Journals like the *Pall Mall Gazette* regard the failure of the Church as too patent to be argued. And meanwhile eighty bishops meet to beslobber one another, and invent new fetters for thought and speech—all in love and zeal for the Church. In the revival of symbolism would just one image of Judas Iscariot be wholly out of place?

#### THE CONFERENCE OF BISHOPS.

The Pan-Anglican Synod, which will assemble at Lambeth Palace next week, will be a unique assembly, inasmuch as the Colonial Episcopate will be more strongly represented therein than either that of England or that of the United States. Out of twenty-eight members of our own bench, ten have, from various reasons, declined to attend. Of the English bishops, therefore, there will be but eighteen at the conference; out of forty-three bishops in the United States only nineteen had signified their intention of coming; but as many as twenty-three colonial bishops will be present. The Irish Bench will be represented by eight out of eleven, and the Scotch dioceses, the position of which is the most ambiguous of all, will each be represented. The whole assemblage will, it is expected, represent rather more than half of what is called the Anglican Communion. The total number of bishops is 137, while the conference will, it is believed, contain seventy-five.

The Archbishop of Canterbury has issued the programme for the approaching conference. On the first day, Sept. 24, there will be holy communion, a sermon by the Bishop of Illinois, the opening address of the president, and discussion on the following:—

Resolution (Notification of New Sees and Bishops).—"That it appears to us expedient, for the purpose of maintaining brotherly intercommunion, that all cases of establishment of new sees and appointment of new bishops be notified to all archbishops and metropolitans of the home and colonial Church of England and Ireland, the primus of the Protestant Episcopal Church in Scotland, and the presiding bishop of the Protestant Episcopal Church in the United States of America." Resolution (Letters Commendatory).—"That, having regard to the conditions under which intercommunion between members of the Church passing from one distant diocese to another may be duly maintained, we hereby deem it desirable—1. That forms of letters commendatory on behalf of clergymen visiting other dioceses be drawn up and agreed upon, and that no strange clergyman should officiate in any diocese without exhibiting such commendatory letters to the bishop thereof. 2. That a form of letters commendatory for such laymen as may desire to avail themselves of them be in like manner prepared."

The next day, Sept. 25, the general subject for discussion will be "Colonial Churches and their Subordination to Metropolitans."

Resolution (Court of Metropolitans).—"That in the case of any charges being preferred against a suffragan bishop of any province, it appears to us desirable that the metropolitan thereof should summon all the bishops of his province to sit with him for the hearing of the case, and that he should not proceed to the hearing of it without the aid and concurrence of all the bishops of his province that can be assembled. The question of any charge being brought against a metropolitan should also be considered." Resolution (Question of Appeal).—"That it be a matter for the consideration of this conference in reference to colonial churches not legally united to the United Churches of England and Ireland, what safeguards as to their continued soundness and doctrine and discipline be required by the mother Church as the condition of the maintenance of spiritual and ecclesiastical communion."

On the third day the subject for consideration will be "Notification of Proposed Missionary Bishoprics, and Subordination of Missionaries to Bishops." A preliminary meeting of bishops will be held on an early day next week to arrange for the precise course to be adopted at the opening of the conference on the 24th inst.

The first of a series of services, under the sanction of the Archbishop of Canterbury and the Bishop of London, on behalf of home and foreign missions, took place on Saturday, at the church of St. Lawrence Jewry, Gresham-street, City, and it having been announced (though without adequate authority) that the Bishop of London would himself inaugurate these services, and preach a sermon at four p.m., the church was thronged by a most respectable congregation, including a large number of the clergy of the metropolitan diocese. The service commenced by the sounds of sacred music in the distance, which gradually became louder and louder, and at last was accompanied by the organ, as the choir, consisting of about seventy boys, priests, and acolytes, each attired in a white cape or surplice of the precise Roman Catholic cut, over long black gowns or cassocks, entered the body of the church, and passed down the middle aisle in procession in two's, chanting the piece of music which had been set down for them. On reaching the front of the communion, where two priests had been previously stationed, they filed off right and left, the younger boys taking precedence, the more mature following, and taking up their positions on either side of the altar railings, where stalls had been provided for their accommodation. The

priests followed, the last two being the Rev. Morgan Cowie, rector of St. Lawrence Jewry, and his curate; and then, by himself, in the full robes of a bishop of the Anglican Church, came the substitute for the Bishop of London, the chanting continuing till every one was in his place, the rector and his curate kneeling on cushions which had been placed outside the enclosure of the communion, whilst the bishop entered within and knelt down, first in front and after by the side of the communion-table. The Litany was then intoned by the curate, and the lessons and collects for the day by the rector, the Rev. Morgan Cowie, and the responses chanted throughout, as well as the Lord's Prayer, by the choristers and clergy. At the conclusion of the service the Right Rev. Dr. Whipple, Bishop of Louisiana, ascended the pulpit, and preached a sermon from Matt. xxviii. 19. He pointed out the advantages which the spread of the Gospel had contributed to society in America, and the regeneration it had effected even amongst the negro races of that continent. Education, he contended, unless combined with spiritual instruction, had not that effect in producing Christianity and morality amongst people which it had where such combination existed. Its effect was shown in that, the noblest and most extensive city in the world, where, since he had visited England, some fifteen or sixteen years ago, upwards of 100 beautiful edifices in the shape of churches, each in itself forming a nucleus for the propagation of Christianity, had been erected; whilst in Paris, during the same period, he found that only five new churches had been erected, and those in the place of four that had been pulled down for improvements. The object of the missions which it was his duty to advocate in the absence of the right rev. prelate, who would have done it so much better than himself, was to propagate that Christianity and that spiritual education not only in their own country, where it was required, but in foreign parts, and he considered it the duty of all good Christians to aid in so useful and desirable an object. At the conclusion of the sermon the bishop again entered within the communion railings, and another portion of the Church service was chanted whilst the offertory was being collected. At the conclusion of the benediction the procession was reformed, and the offertory purses having been placed in a gilt dish on the communion table, it was carried by the rector before the bishop in the vestry-room, a chant being continued the whole time until every one had disappeared behind the screen leading to the vestry. The organ then played a voluntary until the church was mainly cleared of the congregation, and the proceedings were brought to a close.

At eight o'clock there was a second service, when the sermon was preached by the Rev. William Cadman, M.A., of St. Catherine's College, Cambridge, rector of Holy Trinity Church, St. Marylebone.

On Sunday morning there was a resumption of the services, the congregation being overflowing. The preacher on this occasion was the Right Rev. Dr. W. Walrond Jackson, Bishop of Antigua, who was attended by a considerable body of the clergy. The bishop preached from Matt. vi. 10—"Thy kingdom come." In speaking of missions, he contended that the societies were the recognised organs of the Church, and that without their agency it would be impossible to hope for success. At the close of the sermon the offertory collection was made, and the Holy Communion administered. At the third service, in the evening, Dr. Jenner, Bishop of Dunedin, New Zealand, preached, and wore his scarlet doctor's hood over his ordinary episcopal robes. He selected for his text a portion of the parable of the good Samaritan, which he skillfully applied to enforce the duty of supporting Christian missions.

On Monday, though the first service was at seven in the morning, there was a large congregation, and the service commenced, as on the previous occasions, with the singing of a processional hymn by some fifty or sixty surpliced choristers, who, marching from the vestry up the aisle of the church, took their places at both sides and in front of the altar-rails. The service of the Holy Communion was celebrated chorally, and the Bishop of Niagara delivered a short address, at the close of which the communion was administered. There was also a service at one o'clock in the afternoon, at which the *Te Deum* was sung, and a short sermon, preached by Mr. Rowell, rector of St. Margaret's, Lothbury, in the absence of the Bishop of Columbia, who has been prevented from coming over to this country to be present at the Synod as he intended. The sermon at the evening service, which commenced at eight o'clock, was preached by the Bishop of Ontario, who said that the object of which he and those whom he addressed had in meeting together was to promote the missionary work of the Church. Every Christian ought, he added, to be a missionary, for to clutch the privileges of the Gospel and to cast a cold un pitying eye on the spiritual destitution which so widely prevailed was simply unnatural. He then went on to describe the missionary work of the Church.

The energetic and ubiquitous Archdeacon Denison is getting up a memorial to the Primate praying that the Synod will give special and full consideration to "the position of the Church of England in the diocese of Natal arising out of the published opinions and acts of Bishop Colenso," that being the ground on which the Assembly was convened, and the circumstances of that case exhibiting "all the principal offences, dangers, and difficulties of the time."

The *Daily News* observes that, apart from anything which it may accomplish, the conference of bishops of Lambeth will be remarkable if only for its composition. It is the first attempt to represent on a large scale the essential unity of the Church of Eng-



land with the various Churches which have sprung from and remain in communion with it. In view of this unity, political boundaries are disregarded. One-third of the assembled prelates come from a country not under the allegiance of the English Crown, and half-independent colonies and wholly independent America send bishops to sit with the occupants of English sees. Just as little account is made of the civil and legal status of the bishops. Some are nominees of the Crown and Peers of Parliament, governing and being governed by the statute-law of this realm; others, although British subjects, have been consecrated without royal licence or mandate, and are, in fact, as much officers of voluntary bodies as the President of the Wesleyan Conference or the Moderator of the Free Church of Scotland. It has not been the usage of the Church of England to make light of these differences, and therefore when we see them passed over we look for some adequate cause of the change. It sufficiently appears from the programme that the managers of this conference contemplate the introduction of a more stringent system of government by bishops than any which Englishmen have borne for generations, and that one means by which they propose to obtain the increase of ecclesiastical influence necessary for that purpose is the consolidation of the Anglican Church in an imposing unity. Perhaps it is necessary that the attempt should be made. One may give the bishops full credit for desiring nothing but the good of the Church, and it is well that earnest men should unfold and apply their own principles. It remains to be seen whether the episcopal polity can bear the very great strain which it is thus proposed to put upon it.

#### BERKHAMSTEAD CHURCH-RATE.

##### TERMINATION OF SEIZURES AND STRUGGLES.

The largest vestry-meeting ever known in Berkhamstead met in the Town Hall on Friday morning at ten o'clock. Scarcely a ratepayer in the parish was absent. There were present, the Chairman, the Rev. J. Hutchinson, rector; William Longman, Esq., and the Rev. F. B. Harvey, churchwardens; Lieut.-Col. Smith Dorrien, Alfred Healey, Esq., Joseph Robinson, Esq., Admiral Gambier, Rev. E. Bartram (head master of the grammar-school), Mr. Thomas Read, Mr. F. Miller, Mr. H. Nash, Rev. Sir J. H. Seymour, Rev. J. Lawton (Baptist), Rev. T. Snell (Independent); a number of lady ratepayers graced, or otherwise, the ranks of the pro-rate party. The business for which the vestry was called was the passing of the churchwardens' accounts, and the making of another Church-rate.

A printed statement of the accounts was distributed to the ratepayers, and its items discussed. Mr. J. VENN thought £2 15s. for washing and repairing surplises a very large sum, as only one in a month was legally allowed. £6 6s. for collecting the rate was also objected to as quite unnecessary in a parish like this, in which the churchwardens themselves should collect the rate.

Ultimately, Colonel SMITH DORRIEN proposed, and Mr. BOVENDON seconded, that the accounts be passed, which the vestry accordingly allowed.

The repairing of the church clock and the church-yard wall were freely commented on, and as the wall is generally believed to be the property of Earl Brownlow, the sum of 10l., an item in the rate of the previous year, was unwillingly allowed.

Mr. LONGMAN rose for the purpose of proposing a rate for the ensuing year, and provoked the risibilities of the company by addressing both "Ladies and Gentlemen." He read an elaborate paper on the Church-rate question, very creditable to him on account of its conciliatory spirit, but it was unacceptable to the anti-rate party, and for this reason. Mr. Longman proposed that the expenses of worship should not be included in the rate, but the fabric, as the property of the parish, should be kept up at the cost of all. Many years had the total abolition of Church-rates been demanded, but he thought many more would elapse before the legislature would allow that. He thought the proposal he made, if accepted by the parish, might influence future legislation on the question. Thus reduced, the sum they required would be about 100l., for the raising of which he proposed a rate of 1d. in the pound.

Colonel SMITH DORRIEN seconded the proposition.

Mr. HEALBY, as leader of the anti-rate party, made an earnest and telling speech. In 1860, Mr. Binney, the eminent Nonconformist minister, proposed something similar to what Mr. Longman had now done. They would still be compelled to pay, which they never would. (Loud cheers.) For a paltry three-halfpence they proposed a continuance of all the present ill-feeling. For the sake of the Church, pray do away with the obnoxious rate—let them comply with the first doctrine preached to men, "Peace on earth." (Loud cheers.)

J. ROBINSON, Esq., said nothing but voluntary contributions would, in his opinion, be a settlement of the question at issue.

The Rev. E. BARTRAM proposed that a rate of 2d., not compulsory, be made. Anyone who had dwelt in Berkhamstead the last twelve months must have seen the unsatisfactory state it was in; and it was getting worse, even the noble work of the Mechanics' Institute had been obstructed. They had two strong parties—let them accept a compromise.

The Rev. J. LAWTON ably supported the proposition of voluntary contributions: on the two previous days his people had voluntarily given in a bazaar on behalf of their new chapel the sum of £73. (Cheers.)

Mr. READ said, if by the voluntary plan they lost from the railway company 30l., they would get a good feeling in the town and four times the money. The Dissenters of the town had in a short time

raised 4,000l., and the wealthy worshippers of the Church could certainly do even better than that.

Mr. W. H. FORDOM proposed that twenty gentlemen, of whom he would be one, should give the 100l. required; and after some deliberation, the former proposals were withdrawn, and the Rev. F. B. HARVEY moved, and Mr. LONGMAN seconded the adoption of the suggestions made by Mr. Fordom, and no rate can be made.

Mr. HEALBY proposed, and the Rev. J. LAWTON seconded, a hearty vote of thanks to the chairman; and the vestry, which met for a pitched battle, concluded with cheers for the churchwardens.

CAN IT BE TRUE?—According to the *Morning Herald* the Government have determined to grant an independent charter to the Catholic University of Dublin.

BUNHILL FIELDS.—The Rev. Samuel Couling, of Scarborough, is about to bring out a book entitled, "Bunhill Fields; or, Historical and Biographical Reminiscences of Bunhill Fields," which will contain memorials of many of the early Nonconformists, Puritans, and others of more recent date, whose remains are interred there.

THE CALVIN HALL AT GENEVA.—A hall which has been erected at Geneva to the memory of Calvin will be publicly opened on the 26th inst. The Hon. Arthur Kinnaird, M.P., in an address he has issued on the subject, says the hall, which will be "a centre of evangelisation," and "a place of conference for Christians of various lands," will cost about 4,400l., of which 4,000l. has been subscribed, 400l. being the gift of one person.

ROMAN CATHOLIC INTOLERANCE IN IRELAND.—A Roman Catholic priest near Moate, in the county of Westmeath, having accidentally ascertained that a servant who formerly belonged to his communion had been led to change her religious belief from reading a tract given to her by Mrs. Wakefield, her mistress, wrote an indignant letter, which called forth a reply from Mr. Wakefield. In consequence of this, the rev. gentleman assembled the congregations of three neighbouring parishes last Sunday, and, after enlarging upon the dangers of proselytism, advised that none of his hearers should work for Mr. Wakefield. The result was, that that gentleman was left without hands to do his harvest-work next morning. Several other speakers at the meeting gave similar advice.

ILLNESS OF MR. SPURGEON.—The Rev. C. H. Spurgeon, after having been home only one Lord's Day from his continental tour, was unable on Sunday to perform his customary duties at the Metropolitan Tabernacle, his place being supplied by the Rev. Mr. Gange, of Portsmouth, who was formerly a student in Mr. Spurgeon's college. In the course of the morning's service Mr. Cook, one of the deacons, came upon the platform and said that no doubt very many present would feel greatly disappointed that their pastor, Mr. Spurgeon, was not in his usual place. It was due, therefore, to his people that some explanation should be given, or else it might be thought that he was seriously ill. Such was not the case, although it would be very unwise of Mr. Spurgeon to attempt to preach that day. Mr. Cook then read a letter which had that morning been addressed by Mr. Spurgeon to his church and congregation, in which he expressed his regret that he was unable to be with them; at the same time he desired most sincerely to thank all his friends who had so kindly assisted him in the matter of the Stockwell Orphanage, and he trusted that the Lord would return it a thousandfold into their bosoms. He had suffered much since Monday, but he had called in the aid of a beloved physician, who he trusted, with God's aid and blessing, would be able to secure for him an effectual and permanent cure. He hoped to meet them again on Thursday evening to preach to them, but not to perform the more laborious part of his duties.—*Advertiser*.

THE EDUCATION QUESTION IN NEW SOUTH WALES.—The Roman Catholics have begun to make a dead set at the Educational Act of last year. They are determined, if possible, to secure separate schools for their own children, but they will not be strong enough to do it unless they get the Episcopalians to work with them; and even then it is doubtful whether they could do anything more than force the country into a system of secular education. All impartial people see that in a community like this the religious element can only be preserved in the public schools by means of a tacit compromise. If the denominations push their views to an extreme, and object to every class-book that can be construed into having any religious bias, then the education will have to be purely secular. The Catholics object to the use of the Scripture lessons of the Irish school books in the ordinary classes; but they wish to substitute some Catholic manuals. The latter are quite inadmissible for the use of Protestants. Therefore, if the former are also refused, there can be no Scripture lessons at all. In the course of a debate last night Mr. Parkes, who is both Colonial Secretary and President of the Council of Education, stated that the recent investigations of the inspectors had discovered that in the old denominational schools there had been great inefficiency, and also a wilful falsification of the school attendance carried out under the orders of the school managers. Disclosures of this kind will effectually prevent any return to the old system.—*Letter from Sydney*.

THE PROPOSED COMMENTARY ON THE BIBLE.—Canon Cook, the general editor of this work, writes:—"The delay in the publication has given occasion to complaint. That delay has been caused by the

illness of some contributors, and by the advancement of others to positions involving duties which made it impossible for them to complete their several portions within the time originally contemplated. This remark applies especially to the Pentateuch. Of the five contributors to whom it was allotted, one has relinquished his work altogether on account of failure of health, one is at present too ill to revise the notes which he has finished, and the contributor who is preparing and has now nearly completed the commentary on Genesis, has been for three years in charge of a great diocese. Notes on other parts of the work are in an advanced state, and a large portion might already have been published had I not been determined, for weighty and obvious reasons, to begin with the Pentateuch, and to print all the Books in their order. Some misapprehension seems to prevail as to the object of the 'Commentary.' The wish of those with whom the plan originated, and of those to whom its execution has been entrusted, was to present to the English public the most important results bearing upon the interpretation of Holy Scripture, which have been up to the present time elicited by discussions and inquiry whether in England or on the continent. The work is, however, sufficiently advanced for me to be able to state that it will also comprise no small amount of independent research."

THE CATHOLIC CONGRESS AT MALINES.—The annual assembly of the Congress of Ultramontanes took place at Malines last week. Conspicuous among the speakers was M. Dupanloup, the Bishop of Orleans. He had read, he said, in a newspaper that Belgium was becoming the sink of Europe. Of course, he could not endorse that opinion, for he had just before declared that the Belgians were a Christian nation to the very marrow of their bones; but he thought he had discovered what the journalist meant. The reverend gentleman said:—

This very morning, passing through Brussels and visiting the fine square of the Hôtel de Ville, I entered a small street called, I regret to say, "Street of the Hôtel de Ville." My attention was caught by an ostentatious inscription on the wall of a large house. It ran thus—"Liberal Association: Constitutional union," and then below—there was a public-house!

At this terrible announcement, according to the *Monde*, there was a "sensation" in the bishop's audience. According to a less pious paper, that sensation was expressed by universal and prolonged laughter. But the bishop had not concluded his horrifying revelations. He proceeded to say:—

The public-house had for its sign, "A l'Enfer." (Prolonged sensation.) From that moment I was enlightened. There is no society, however good and brilliant—there is no proud ship, however stately, that has not a foul corner—a sink.

His wrath rose higher still when he came to speak of Luther and Calvin and the Reformed Church, and, having let drop the word "Liberals," the effect upon him was so violent that he seems to have almost foamed at the mouth. He called them very hard names. Juarez was a Liberal, he understood; also Garibaldi, who had declared it necessary "to extirpate the sacerdotal vampire." The Portuguese Liberals threw stones in the streets at the Sisters of Charity, &c. He had heard there was a statue to be raised to the man (Voltaire) who gave to the Church the name of "l'Infâme." If this were done, he should say that a statue had been raised to infamy personified.

FRENCH PROTESTANT CHURCH OF LONDON.—The scheme for the management of the property belonging to the church in St. Martin's-le-Grand has been settled by the Master of the Rolls, and has been printed and circulated by Mr. Fearon, the solicitor of the Attorney-General. The scheme is of an entirely revolutionary character, no doubt considered necessary by the unhappy differences still existing in the church. Whilst the funded and real property of the church is to be vested in the official trustees of the court, instead of, as heretofore, in the consistory, the control of the interest and rents of such property is to be vested in trustees, to be appointed by the court, and who are to be twelve in number; the consistory will thus be relieved from the duty of dispensing the funds of the church, but are, nevertheless, to have the power of certifying to the future trustees what disbursements the consistory may think reasonable for payment of the salaries of pastors and other functionaries of the church. Upon receiving such certificate the trustees are to make such certified payments, if satisfied of the reasonableness of the request. Schools are to be established in the neighbourhood of Soho, and to be entirely under the control of the twelve trustees to be appointed. Minute directions are given as to the instruction to be afforded, as also in respect of the qualification for church-membership. The trustees are to be at liberty during the next ten years to apply an annual sum, not exceeding 200l. a year during the first five years, and not exceeding 100l. a year during the second five years, in distributing money, coals, fuel, and clothing among poor persons who may not have received parish relief during the preceding twelve months. It will be perceived that three bodies are recognised by the scheme—first, the official trustees; secondly, the twelve trustees to be appointed by the Master of the Rolls; and, lastly, the consistory, the position of which last body will widely differ from that of any preceding consistory, inasmuch as it will be wholly deprived of the power of dispensing any portion of the funds of the church. In November next the court will make its selection of trustees; the accounts of the consistory are in course of ex-



mination before the chief clerk. We trust the scheme will have the effect of restoring harmony to the church, but at the same time are somewhat sceptical as to the realisation of our wishes. We understand that the late Attorney-General (Sir John Holt) has tendered his advice, in a truly Christian spirit, as to the course which, in his judgment, the consistory ought to adopt, but that that body has abstained from acting upon the suggestions of the learned gentleman.—*City Press*.

**A RITUALISTIC WEDDING.**—A good deal of comment has been caused in this town by the circumstances attending the marriage of the Rev. R. Winterbotham, formerly curate of St. Paul's, which was celebrated at that church on Saturday last. The ceremony, administration of the sacrament, with the accompanying prayers, and sermon, occupied about two hours. The service was choral, and the "priests," three in number, who "assisted" at the celebration, were decked out with Ritualistic vestments, and the whole ceremonial, with its intonations, crossings, and genuflections, appeared, to the large congregation who witnessed it, to be strangely out of place in an Evangelical church in Evangelical Cheltenham. It is due to the Rev. T. V. French, the respected incumbent of the parish, to state that when he granted the use of the church for the marriage of his former curate, he had no intention that any but the usual ceremonial should be resorted to; indeed, so strongly did the rev. gentleman feel the impropriety of what had taken place, and the danger of its being supposed to have had his sanction as an Evangelical minister, that previously to the commencing his sermon on the following Sunday morning, he addressed his congregation in the following terms:—"I must ask your permission, dear brethren, to make a statement from this place which is most painful to me to make. I wish to explain to my people that the sermon which was preached from this pulpit yesterday morning was preached without my permission, and was entirely unauthorised; and I beg that I may in no way be considered answerable for the doctrines set forth in it, which appeared to me (to say the least) unguarded, and likely to cause sad misconception and offence. I say this in no bitterness of spirit, but simply because I believe it due to myself and to my ministry and to the congregation over whom God has set me to minister, to make this explanation as publicly as possible. I desire also to express my entire disapproval of very much of the ceremonial employed, which was contrary to my known and expressed wishes (both before and also on this occasion), and equally contrary (as I believe) to our reformed branch of Christ's holy Catholic Church."—*Cheltenham Examiner*.

**SUNDAY-SCHOOL MEETING IN SOUTHWARK.**—On Tuesday evening last week the mothers of the Sunday-school scholars, in connection with Devereux-street Congregational Chapel, Southwark, were invited to meet the teachers of the school, and to partake of tea together. The unfavourable state of the weather prevented many from attending; but from 150 to 200 assembled for tea. After tea (the rain having ceased), the number increased to about 300. The chair was occupied by the Rev. G. O. Frost, minister of the chapel. The meeting was addressed by Mrs. Balfour, whose lectures and writings upon various branches of domestic life and comfort have been listened to and perused by many with much interest. Mrs. Balfour, by her kind manner and counsel, evidently gained the attention and feeling of all present, while she endeavoured to prescribe rules whereby the humble home might be made the happy home, and the scene of much contentment and delight. She also feelingly described many of the difficulties in their way, as also the privations to which mothers are necessarily exposed. Trials and difficulties, she said, could never be removed by complaining, nor by feelings of anger manifested; but by constant, diligent, and prayerful effort with dependence upon God they would be better borne, or else removed. The lecturer dwelt much upon teaching from example—endeavouring to live and to act as they would wish their children to do when they reach womanhood or manhood. She also encouraged them by recording many instances in which the humbler ranks had been honoured by sending forth a Stephenson to bring by the power of locomotion the ends of the earth together, a Luther to disperse much of the darkness of superstition; and also many honoured servants of the Cross who came from the humbler ranks to preach among men the unsearchable riches of the Gospel; not overlooking the fact that the Prince of life and glory was placed when a child under the charge of pious parents. It was very evident that the chord of tenderness and sympathy which dwells in every mother's heart was caused to vibrate to many of the lecturer's touching remarks. A short address bearing upon the work of Sunday-schools was made by the superintendent, and a vote of thanks given to Mrs. Balfour. After prayer the meeting separated. A similar meeting will shortly be held, when the fathers will be invited.

**PROGRESS OF MISSIONS AND NATIVE PASTORS IN INDIA.**—In the direct religious teaching of the people, 600 missionaries from Europe and America have planted mission stations in the most populous and influential cities. Joined by 200 ordained native ministers and 2,000 native preachers, they carry on a system of Christian agency which costs the important sum of 7,500,000 francs, or 300,000*l.* sterling a-year. Many calamities have been uttered respecting missionaries and their work, by men who have professed to visit the cities where they labour and saw nothing of its results. But these are more than answered by

the striking fact, that of the money annually expended on these missions, no less than 50,000*l.*, or 1,250,000 francs, are contributed by the English residents in India, who live among these missions and see them with their own eyes. And what is the result? We can point to 50,000 adult communicants, to congregations of 250,000 people, and to our native clergy, as fruits of grace and proofs of blessing from above. But, to my judgment, the greatest fruit of all missionary labour in the past and in the present is to be found in the mighty change already produced in the knowledge and convictions of the people at large. Everywhere the Hindoos are learning that an idol is nothing, and that bathing in the Ganges cannot cleanse away sin. Everywhere they are getting to know that to us there is one God, even the Father, and one Lord Jesus Christ, the Saviour of all nations. A native scholar, speaking of his own religion, has said of it:—"Hindooism is sick unto death: I am persuaded it must fall." And a crowd once asked a Berlin missionary, "Sir, why does not the Government abolish Juggernaut, and save us from the penalties of outcasts if we profess Christianity?" The new school of educated men, calling themselves Theists, in thousands are seeking for a better way without encountering the same great penalties. A glorious future is indicated by these "signs of the heaven," which seem to me to prove the principle with which I started: that in a great empire in which public opinion is compact and firm, a vast change in preparation for the future may be produced while churches and converts are comparatively few. Like Israel of old in presence of Moab, in the darkness of night we have been digging ditches by Divine command; but when His day of grace shall dawn and the morning sacrifice be offered, He shall fill them in abundance with His Spirit's streams, and the whole empire be revived. Shall the children of the world, in these matters, be wise in their generation, and the children of light not go and do likewise? It is the universal conviction of residents in India that it is a wise course not to denationalise its inhabitants, but to keep them a distinct people, merely introducing into their dress and style of living those improvements which are demanded by health or by propriety. To make them Europeans is almost certain to do them irreparable injury. Adaptation is the law of life. Europeans, wherever they go, adapt their houses, their dress, their habits, and their food to the climate under which they live. However strong may be the belief of Englishmen in the excellence of our constitutional government, yet in all our colonies and dependencies the form adopted is one suitable to the knowledge, the power, the training, the degree of self-government attained by the people of that particular place. In no case do the English rulers force upon a dependency a system of government unsuitable to it, however excellent that system may in itself be. So ought missionaries and missionary societies to act in building up native churches in foreign lands. Nowhere ought we to import and place upon them those systems of church government which amongst ourselves have largely been shaped out by political struggles, by numerous controversies, by local experience, and by the far-reaching thoughts of a few great minds. In most cases we are ourselves outgrowing them. In striking instances these systems in Europe are found in certain of their elements to trammel and to cramp the life, the energy, and the lofty aspirations of spiritual minds. And among the great problems now before us for the edification and extension of our modern churches, are not all thoughtful men anxious to see how in every case they may be made more elastic, more perfectly adapted in their organisation, as well as in their plans of benevolence, to the demands of the present day; and specially how they may be so widened as to draw into the Church in largest degree the piety, the experience, the zeal of the lay members of which our churches are chiefly composed?—*Rev. Dr. Mullens*.

### Religious Intelligence.

**POULTRY CHAPEL.**—The Rev. Dr. Spence has resigned the pastoral charge of the church worshipping in the chapel. The reasons for this step are connected with the state of his health as stated in the following letter which he has addressed to the church:—

My dear Friends,—From what you have already heard, many of you will doubtless be prepared for the announcement which I have now to make—that I resign my pastoral office over you and close a relationship which, for more than thirteen years, has been to me a source of much sacred enjoyment. It has been my delight to labour among you and for your spiritual benefit according to the ability given me; and it is as painful to me to announce as it can be to you to hear, that my ministry at the Poultry Chapel is about to terminate. For a considerable period I have felt the demands of a church so circumstanced as this is, in the City,—with a widely scattered membership, with growing difficulties arising from the depopulation of the City, and with my own residence necessarily at a distance,—more than my health and strength have been fairly equal to. The journey to the East two and a half years ago, accomplished chiefly through your great kindness, was undertaken with the hope, not more of spiritual than of physical benefit, which might enable me more vigorously to labour among you. Many of you know the condition in which I returned from that memorable journey. Repeatedly since my recovery from the long illness under which I was then suffering, medical men have urged on me the necessity of less labour. This advice it was difficult to follow with the claims of such a church upon me. In various ways I relaxed

some of my efforts and suspended others; yet, in the providence of God, once and again my health has given way. Since the attack by which I was laid aside in the spring of this year, the thought has grown upon me, that it might be well for you and desirable for me to avail myself of some opportunity of retiring from a position for the duties and difficulties of which I was no longer fully and comfortably able.

Such an opportunity has in a very unexpected way presented itself, and for the sake of my health and prospective usefulness in the Church of Christ, I think it is my duty to avail myself of it. Your great kindness towards me, and your Christian sympathy with me in seasons of weakness, have especially made it difficult and trying to me to think of severing the tie which has so happily existed between us. Nothing but the conviction that removal to a sphere of lighter labour and diminished anxiety in the suburbs will, under God's blessing, tend to my longer and therefore greater usefulness, would have led me to take this step.

The sorrow of a separation, sharp as I know it will be in many a case, is yet mitigated by the hope that if spared we shall occasionally meet, and that friendships which have been a source of hallowed pleasure will not even be interrupted.

Most sincerely do I thank you for all your love and kindness to me, so often largely experienced; and I pray that individually and collectively you may be richly blessed "with all spiritual blessings in Christ," and rejoice in the hope of being "glorified together" with Him.

And now, "commending you to God, and to the word of His grace which is able to build you up, and to give you an inheritance among all them which are sanctified,"

I am, yours affectionately,  
JAS. SPENCE.

September 11, 1867.

Dr. Spence has accepted the unanimous invitation of the church assembling in the Old Gravel Pit Chapel, Hackney, vacant by the retirement of the Rev. John Davies, and formerly for many years presided over by the late Dr. Pye Smith.

**NEW BAPTIST CHAPEL, UPPER HOLLOWAY.**—On Tuesday, the new Baptist Chapel, Upper Holloway, built by the London Baptist Association, was publicly opened. In the morning there was a public service, and the building was crowded, a large number of ministers being present. The Rev. Clement Bailhache read and prayed, and the Rev. W. Brock, the president of the association, preached a powerful and appropriate sermon from Luke vii. 5, "For he loveth our nation, and he hath built us a synagogue." A collection was then made which realised about 30*l.* A dinner was provided in the spacious schoolroom of Camden-road Chapel. Among those present were the Revs. W. Brock, S. H. Booth, F. Tucker, Clement Bailhache, W. G. Lewis, J. Clifford, E. Dennett, H. Varley, W. Stott, Dr. Davies, S. Manning, J. H. Barnard, W. Brock, jun., J. A. Brown, S. Cowdy, J. O. Fellowes, E. T. Gibson, T. Hall, F. Heisig, J. A. Spurgeon, C. Sawday, D. Russell, Mark Wilks (Independent), and J. Fleming (Independent); Messrs. Olney, sen., Templeton, Haggis, Walters, S. Pewtress, Turner, &c. After dinner the chairman (Mr. Brock) made a few remarks on the object of the meeting, and the Rev. W. G. Lewis said that thirty years ago there were only thirty Baptist chapels in the metropolis, there were now upwards of eighty-six. Of these thirty at least two-thirds had doubled and increased during the last thirty years. He held that these facts spoke well for the progress and vitality of the Baptist denomination in the metropolis. He rejoiced in the completion of the building they had opened that morning. The help that had been afforded by their friends at Camden-road had been so generous that it was impossible to speak too highly of them. They had subscribed no less than 532*l.* towards the Holloway Chapel, a noble sum to come from one church. The freehold of the chapel had cost 1,600*l.*, which was a small sum for so large a piece of ground, but was a large sum when they considered their limited means. The contract was for 3,000*l.*, and the extras and legal expenses made the whole sum 5,500*l.* This had been paid with the exception of 2,500*l.*, which was left as a mortgage for the new church, when formed, to clear off. Originally it was intended to build the front of brick; but the architect, Mr. Cowell, offered to give one-half, and Mr. Walters the other half, of the extra cost of using stone, an alteration in the plan which added greatly to the external appearance of the building. They should not forget that the association, besides undertaking this work, had purchased the chapel in the Grove-road, and he was glad to learn that the chapel, under Mr. Evans's ministry, was nearly filled in the morning and quite full in the evening. There were also twenty-five persons waiting to be admitted into the church. Mr. Lewis added that a donation of 20*l.* had been given by Mr. Varley that day, and the friends at Regent's Park Chapel had sent 10*l.* for the Holloway Chapel, and 48*l.* 16*s.* 4*d.* for Grove-road Chapel. After an interesting speech from the Rev. F. Tucker, B.A., the Rev. J. Fleming and the Rev. Mark Wilks, Independent ministers in the neighbourhood, addressed a few congratulatory words to the minister elect of the new chapel, the Rev. S. H. Booth. They both expressed their pleasure in learning how much the Baptists had done in the way of chapel-building, and hoped they would do still more to meet the pressing spiritual wants of this great metropolis. The Rev. S. H. Booth, who was very heartily welcomed, gave an interesting address. He hoped that his connection with the new church would be as happy as his relation had been to the church at Birkenhead, with which he had enjoyed ten years of unbroken prosperity and peace. Mr. Turner, one of the deacons of the church at Birkenhead, Mr. Varley, Mr. Manning, and others also addressed the meeting. In the evening a service was held in the new chapel, and the building was crowded, many being unable to get in. Mr. Spurgeon had been announced as the



preacher, but was unable to be present owing to severe indisposition. The Rev. W. G. Lewis officiated.

**SOUTHAMPTON.**—The Rev. T. Sissons has resigned the pastorate of the Kingsfield Congregational Church, Southampton.

**PATRICROFT.**—The Rev. William Place, late of Whitehaven, who has accepted a very cordial invitation to become the pastor of the Congregational Church, Patricroft, Manchester, commenced his ministry on Sunday, the 8th inst.

**WALTHAMSTOW.**—On Wednesday the friends worshipping at Trinity Congregational Chapel, Walthamstow, met to celebrate the anniversary of that place of worship. Tea was provided in the public hall at six o'clock, after which the Rev. L. D. Bevan, of the Weigh Horse Chapel, preached to a large congregation. The collection and proceeds of the tea-meeting amounting to £19.

**WHETSTURY, WILTS.**—The memorial-stone of a new Baptist chapel was laid on Tuesday evening last week by the Rev. Joseph Preece, who has been pastor of the Baptist church since 1839. It is upwards of forty-three years since the present chapel was erected, and of late the accommodation has proved insufficient, many applications for seats having to be refused. The old chapel and school will be pulled down, and the new ones are estimated to cost about 1,000*l*.

**STANDROPE NEW CONGREGATIONAL CHURCH.**—The foundation-stone of this building was laid on Thursday last, by Mr. Joseph Whitwell Pease, M.P., who, in an able address, congratulated the committee on their success in obtaining the greater part of the money required for this very desirable and much needed work. The Rev. J. Hoyle, B.A. (the pastor), the Revs. W. Bowman, of Gainford, and S. Goodall, of Durham, Dr. Copeland, and Mr. James Woodward, the architect, also took part in the proceedings. There was a bazaar held in the afternoon and evening.

**FLINTSHIRE.**—The Rev. R. M. Jones, late student of the Independent College, Bala, was recognised as a pastor of the Congregational Church at Bagillt, Flintshire, on the 11th inst. The Rev. D. M. Jones, of Bala, delivered an address on the nature of a Christian Church; the Rev. H. Pugh, of Mostyn, asked the usual questions, which the young minister answered satisfactorily; the Rev. Mr. Evans, of Maesglas, prayed; the Rev. Mr. Williams, of Dinas, gave a charge to the minister; and the Rev. Mr. Williams, Bethesda, addressed the church on their duties towards the pastor and the work of God amongst them. Several other ministers took part in the work of the day, and a presentation of books was made to the young minister by a few friends from the church to which he formerly belonged.

**LEYTONSTONE CONGREGATIONAL CHAPEL.**—The reopening services in connection with the above place of worship were held on the two last Sundays in August, the sermons being preached by the Revs. J. Fleming, W. Roberts, Clement Duke, M.A., and Mark Wilks. The collections amounted to the sum of thirty-five pounds. The chapel has been considerably enlarged, additional accommodation having been provided for about one hundred persons; and the structure thoroughly renovated and restored, at a cost of a little over three hundred pounds, towards which sum one hundred and fifty pounds has been subscribed. The newly-elected pastor, the Rev. J. E. Tunmer (late of Lymington), entered upon his labours on Sunday, September 1, with every prospect of happiness and success.

**CASTLEFORD.**—The recognition of the Rev. Thomas Child, late of Airedale College, Bradford, as pastor of the Congregational Church at Castleford took place on Tuesday. The Rev. Thomas Willis, of Pontefract, having opened the service with reading and prayer, the Rev. E. R. Conder, M.A., proceeded to state the principles of Congregational church government in a clear and forcible manner. He expressed a wish that it were possible to dispense with all controversy on occasions of that kind. And were there no other differences among men respecting church principles than those which divided the different sections of the Christian Church, this might possibly be done. But as this was not the case, there was no alternative but to combat the objections urged against the Christian Church. The Rev. T. Ellis then asked the usual questions, which were answered by Mr. Child. After the ordination prayer by the Rev. J. H. Morgan, the Rev. D. Fraser, LL.D., of Airedale College, recommended Mr. Child to the church and congregation, and then addressed the newly-ordained minister from the words of St. Paul—"I am determined to know nothing among men save Jesus Christ, and him crucified." After the service tea was provided for the visitors, and in the evening the Rev. H. Simon, the late pastor of the church, preached a sermon from Phil. i. 3-5, in the course of which he expressed his great pleasure that Mr. Child had accepted the invitation to become their pastor.

**NEWPORT, ISLE OF WIGHT.**—The recognition of the Rev. Frederick John Austin, of New College, London, as the pastor of the church and congregation assembling in St. James-street Chapel, Newport, Isle of Wight, took place on Wednesday, September 4. The Rev. W. Durban, B.A., of Newport, read the Scriptures and offered prayer. The Rev. Mark Wilks gave a masterly discourse on the nature and constitution of a Christian church. The Rev. H. H. Carlisle, B.A., of Southampton, asked the usual questions. Mr. Austin's replies were marked by great earnestness and deep feeling. Mr. Aldridge, one of the deacons, gave a brief history of the church, which originated in the Act of Uniformity; and the first building was erected in 1699, followed by the second in 1777, and by the third in 1848. Since the first erection fourteen ministers had occu-

pied the pulpit. Mr. Aldridge referred also to Mr. Austin's recent introduction to the church and to his subsequent election. The Rev. J. Woodwork, of Christchurch, offered the dedicatory prayer with much fervour and solemnity. A most earnest and impressive charge was then delivered by the Rev. Robert Halley, D.D., president of New College, from 1 Tim. iv. 14, "Neglect not the gift that is in thee." A cold collation was provided in the school-room, which was tastefully decorated for the occasion, and about 260 afterwards sat down to tea in the Queen's Rooms, which were quite gay from the profusion of flowers, evergreens, and flags, which had been arranged with much taste by the young people of the congregation. After tea addresses of congratulation were delivered by the Revs. Dr. Halley, M. Wilks, C. Willis (Wesleyan), W. Robinson (Primitive), W. Durban (Baptist), T. Woolbridge (Bible Christian), and by J. H. Cross, Esq., of Clapton, and M. Dear, Esq., of Cowes. The assembly then adjourned to the chapel in St. James-street, and after reading and prayer by the Rev. T. Mann, of Cowes, the Rev. N. Hurry, of Bournemouth, delivered a faithful and impressive discourse on the words of Moses (Deut. i. 38), "Encourage him." The Rev. C. Willis concluded the service with prayer.

**CHIGWELL-ROW.**—On Sunday, September 8, two impressive sermons were preached at Chigwell-row Congregational Chapel, by the Rev. John Davies, of Walthamstow, subsidiary to a final effort for the liquidation of the cost of enfranchisement and renovation of the chapel twelve months since. On Tuesday, the 10th, the Rev. T. W. Davids, of Colchester, preached in the afternoon; and after tea in the grounds of Montford House, the company reassembled in the chapel, Isaac Perry, Esq., of Chelmsford, in the chair. Praise and prayer were offered by the Rev. F. Sweet, of Romford; and the chairman, in an interesting address, expressed his surprise and joy at the altered and improved appearance of the place both within and without, kindly congratulating the pastor and people on the gratifying contrast with its condition ten years ago. W. Nathan, Esq., one of the deacons, gave the financial statement, &c., and the Rev. F. Neller further explained the origin, progress, and completion of the undertaking; the Revs. S. Conway, B.A., of Ongar, F. Sweet, and T. W. Davids followed with many kind words of gratulation and counsel. The collection having been made, it was reported that of the whole cost of more than 600*l*., some 20 guineas only remained to be realised, upon which Mr. Perry offered challenge that he would give the one-half, if a friend were disposed to give the other; this was at once responded to by Mr. Nathan, whereupon the debt was announced to be dead, and the doxology raised over its departure. The Rev. T. W. Davids concluded with prayer and benediction.

**SPRING-HILL COLLEGE, BIRMINGHAM.**—The twenty-eighth anniversary meetings were held in the College Library, on Thursday, September 12. The attendance of ministers and friends was unusually large. The invitation had gone forth widely into the midland counties, and the response by presence was most cheering. The Rev. R. W. Dale, M.A., presided. In a very effective speech he adverted to the circumstance that, just twenty years before, he had been received into the College as a student. He paid a just tribute of respect and affection to those by whose munificence the College had been endowed, and to those by whose wisdom and energy its affairs had been administered till the time of their decease; and he forcibly directed attention to the chief features of the annual report. That report was read by the Rev. G. B. Johnson. In detailing the history of the year it naturally gave prominence to the fact that 2,065*l*. 4*s*. 9*d*. had been raised since the last anniversary towards the liquidation of the building debt of 3,700*l*.; of this amount Birmingham has contributed upwards of 1,000*l*. So many churches in the midland counties yet remain to be appealed to that it is confidently expected the College will soon be entirely freed from encumbrance. The report announced that five students had been admitted—four ministerial and one lay. Of the former, three are under the auspices of the London Missionary Society. The friends of the College dined together in the College-hall, and in the evening a public service was held in the Moseley-road Chapel, when an address of singular beauty and power was delivered to the students by the Rev. Eustace R. Conder, M.A., of Leeds. One of the pleasantest features of this anniversary was the presence and prominence of several former students of the College, now occupying eminent positions in the land. Their names will sufficiently remind our readers of this—the Revs. R. W. Dale, E. R. Conder, W. Fairbrother, M. Macfie, H. J. Heathcote, H. Simon, &c.

**WHITBY CONGREGATIONAL CHURCH.**—The foundation-stone of a new Congregational Church in this delightful watering place of Yorkshire was laid on Wednesday last. It is intended to supersede the old, obscurely situated, and imperfectly ventilated chapel in Silver-street. The new place of worship will be in the early geometrical style of Gothic architecture, and will be built from the designs of J. P. Pritchett, Esq., of Darlington. It will provide for the accommodation of some 950 persons on the ground floor and the galleries. The cost is expected to be some 4,000*l*., towards which about 2,000*l*. has been subscribed. The old chapel will be thoroughly renovated and altered, so as to render it suitable for Sunday-school operations, week-day evening services, and lectures. The foundation-stone of the new structure was laid in the presence of a large assemblage of spectators, on Wednesday afternoon last. A procession was formed at the Congress Hall, and from thence marched to the site of the new edifice,

which had been enclosed, and a gallery was provided for the accommodation of ladies. The weather was exceedingly favourable, and the spacious enclosure was crowded. The Nonconformist ministry and laity were also exceedingly well represented on the occasion. The proceedings were commenced by the Rev. W. Jackson giving out a hymn, which was heartily sung, and the Rev. Thomas Hindesly, of York, then engaged in prayer. Mr. Jackson then read an interesting historical sketch of the rise and progress of Congregationalism in Whitby, which contained a glowing eulogium of Mr. Potter's personal excellence and pastoral usefulness, and mentioned that the number of members at present in the church was 223. The Rev. J. C. Potter then requested Mr. Samuel Morley's acceptance of a handsome silver trowel and elegant wooden mallet. The trowel bore the following inscription:—"Presented to Samuel Morley, Esq., the friend and fellow-helper of all who are seeking to diffuse the Gospel, on the occasion of his laying the foundation-stone of the Cliff Congregational Church, Whitby, September 11, 1867." The Rev. James Gallaway, M.A., the representative of the English Congregational Chapel-building Society, deposited a well-filled bottle in the cavity prepared for it, containing the *English Independent*, the *Nonconformist*, some local papers, a copy of the historical sketch before mentioned, and some coins of the present reign. Mr. Morley having performed the ceremony of laying the stone in a very expert manner, addressed the people, repeating his expressions of respect for Mr. Potter, whose zeal, earnestness, and talent he eulogised, and congratulated him, as well as his able successor (the Rev. W. Jackson), upon the progress which this movement evinced. He argued that the requirements of the population called for a larger and more attractive church than the old one in Silver-street, however much they might be attached to it; and that fact must prevent anyone from supposing that the edifice which they were founding had originated in rivalry or antagonism to any other denomination. He rejoiced as a Congregationalist at their advancement in Whitby, but he rejoiced more as a Christian; and he was also thankful because this was another achievement in furtherance of the free-church system, which would be the system of the future. He then entered into an eloquent exposition of the principles of Congregationalism, which he believed to be the Scriptural ecclesiastical polity, and depicted the progress they were making. He concluded with applause by fervently commending this church-building effort to the sympathy and support of evangelical Christians. The Rev. Dr. Smith, of London, made an effective speech, which was listened to with manifest interest and approval. At the singing of the doxology the proceedings ended. Afterwards, tea was served in the Congress Hall, to about 600 persons. After tea the spacious hall was again filled, and the platform occupied by quite a constellation of eminent ministers and well-known laymen. Samuel Morley, Esq., occupied the chair, and opened the proceedings in an appropriate address. Mr. Potter, in the course of some interesting remarks, mentioned that, including the £600 realised from the sale of the premises in Welldoese-square, they were now in possession of between 2,000*l*. and 3,000*l*., and they hoped to open the church free from debt. He applauded the generosity of non-residents, and the earnest, self-denying liberality of members of the church and congregation. The Rev. George Wood (Wesleyan) and the Rev. James Parsons, of York, next addressed the meeting; and the chairman then read letters from the Revs. Thomas Binney and George Leeman, Esq., M.P., the former stating that he was precluded from attending by the state of his health, and the latter that he was obliged to go to Germany by the advice of his medical attendant. Mr. W. Clark, of London, spoke from a visitor's point of view; and Dr. Smith, in an eloquent speech, passed a high panegyric on Congregationalism, and advocated chapel extension. He regretted, as an old-fashioned theologian, that they were beginning to call their buildings churches instead of chapels, thus bestowing upon bricks and mortar a designation which rightfully belonged to an assemblage of the people of God. Mr. Pritchett, the architect, delivered an address, in which he discussed the aesthetics of ecclesiastical architecture. Mr. Gallaway, the secretary to the Congregational Chapel-building Society, congratulated them on being in such good hands, as regarded both the architect and builder. The cost of the building would be exceedingly moderate, and the site was admirably chosen, being the best that Whitby could furnish. The society which he represented were anxious to have solid, durable, and inexpensive buildings, and these requirements fulfilled, they gave those whom they helped the utmost liberty as to architectural designs and details. He praised Mr. Potter's foresight in securing such a site, and Mrs. Brown's courtesy and promptitude in placing it at their disposal, and assured the meeting, in conclusion, that the society with which he was connected would assist them as liberally as it could. The Rev. W. Jackson moved a vote of thanks to the chairman, thanking him for his attendance, his sympathy, and his generosity. He also mentioned that he had received a letter from the Rev. W. Keane, the rector, expressing his best wishes for their success. Mr. Taylor seconded the motion. The chairman, after thanking the meeting for the honour conferred upon him, deplored the prevailing tendency, to abandon the use of the word chapel, and substitute "church" in its stead. He was sorry for this, because he believed in that definition of a church contained in the nineteenth article of the Church of England, which represented it to consist of a company of Christian people, amongst whom certain religious ordinances were observed.



The aggregate proceeds of the day realised a little over 60*l*.

### Correspondence.

#### PUBLIC AFFAIRS IN GERMANY, HOLLAND, AND BELGIUM.

##### III.

To the Editor of the *Nonconformist*.

SIR,—I had not intended to trespass for a third time on your columns, but nevertheless there are one or two matters which I had not space to mention in my previous letters which may be worth notice.

The Belgian railways are the property of the Government, and are much better managed than many of our own iron roads. The passenger fares are said to be the lowest in the world, and the goods traffic is carried at an exceedingly cheap rate. Whether the system pays or not, it undoubtedly confers immense advantages on the commercial classes and travellers. By the way, the present policy of the English railways appears to be suicidal: they are everywhere raising their tariffs on what may be described as the principle of "large profits and small returns," and the consequence is that they are absolutely shutting up some branches of industry as regards inland trade. If this goes on, it will not require a Royal Commission to recommend the purchase of railways by the Government. In Holland and Germany the rates are a little higher than in Belgium, but in all those countries the accommodation for passengers is much superior to what is afforded in England; the first-class carriages are sumptuously decorated, and the second-class carriages are fully as good as our first-class ones. The plan of registering luggage which is adopted is admirable, assuring absolute safety, and relieving the passenger's mind from the unceasing anxiety about luggage which is so common here.

The telegraphs were stated to be much better conducted than in England; but, having had to wait twenty-four hours for a reply to a telegraph message, I can scarcely recommend them, although it is only just to say that the roundabout system of the English offices was blamed for the delay. One thing is, however, certain—the English telegraph companies have become as badly directed as they possibly could be. Some time ago I sent a message early in the day from Birmingham to a friend in Manchester to meet at the London-road Station on the arrival of the Birmingham express at 8.15 p.m. On my arrival no one was there; and on driving to my friend's residence, two miles away, I found the message had not been delivered, and it did arrive until half-an-hour after me! This is only one of many experiences I have had.

The King of Hanover is reported to have done exceedingly well in "retiring from business," as Dr. Doran puts it. Including the amount of the national treasury which was deposited in the Bank of England in his ex-Majesty's name, he is said to be worth from thirty to forty millions sterling. He may surely be content to subside into H.R.H. the Duke of Cumberland. In the city of Hanover the mutability of human affairs is exemplified by the uncompleted palace which the late King commenced and had to leave only half finished, and which is a melancholy object indeed.

In my last letter I should have stated that the Crown Princess of Prussia (Princess Royal of England) is the best-beloved Princess in Germany, and that the Crown Prince, though not so popular as Prince Frederick Charles, is well liked. The happiness of this Royal marriage, though sometimes doubted in England, is unquestioned in Germany.

The aspect of the army of Belgium is very ludicrous. The soldiers are mere boys—many under twenty years of age—of very low stature and wretchedly drilled. Walking in step is an unknown accomplishment; and instead of marching erect, they shuffle along in an exceedingly undignified manner. Why on earth the Belgians tax themselves to support such a set of fellows is impossible to tell. Certainly they could be of no use in time of war, and they are neither good for use nor ornament in time of peace. The officers are, however, a fine and exceedingly gentlemanly body of men. The Prussian soldiers are tall, well-knit, powerful, and highly trained, and instinctively you feel that they would be tough antagonists. Holland has a much superior army to Belgium; but if Dutchmen had their will there would be no more wars.

Vegetarianism is not taught, but much practised in Belgium. It is, however, to be regretted that it is so extensively carried out in regard to *onions*, which, though possibly palatable to the consumer, are by no means pleasant to outsiders. I never could agree with Artemus Ward's view, that married persons were privileged to eat this aromatic herb, and I have intimated what is a real nuisance. One thing which struck me unpleasantly was the prevalence of uniforms in Belgium and Germany. Every man who can procure authority to don the livery of office, struts about in the consciousness that he belongs to a superior order of beings. The station masters, in scarlet caps and laced coats, are exceedingly "heavy swells," whilst the telegraph clerks are very little less brilliantly attired. The palm for magnificence must, however, be awarded to the beadles at the Catholic churches, who wear top-boots and cocked hats. No wonder that the beadle of the church in the Rue Royale, Brussels, was mistaken by an intelligent British tourist for a field-marshal!

The way in which English travellers delight to exhibit

bad French is sometimes ludicrous. At the Hotel de l'Europe at Antwerp, a Scotchman who wanted a glass of wine must needs ask for it in French, and was consequently unable to make himself understood. After the perplexed waiter had fetched several articles which were not wanted, he at length said, "Will you kindly speak English, sir!" The North Briton did not again display his ignorance of the French language.

Those philosophers who forget that the greatness of Catholic Spain was unimpeded by the Reformation, and who boast that "the secret of England's greatness" is our Protestantism, have a rather difficult nut to crack in Belgium, where the Catholic Church exists in association with free institutions, and wealth which for the limited area is unsurpassed. It has always appeared to me extremely weak in argument to recommend Protestantism, or, indeed, any other religious ism, for its personal and material advantages, thereby falling into exactly the line of reasoning which Romanists adopt.

I have seen a good deal of Hyde Park "mobs," as well as great assemblages of people in Leeds, Manchester, and other provincial towns, but never have I witnessed such perfect propriety of demeanour among a large body of people as at the Antwerp *fêtes*. There was no shouting, no scrambling, and no fighting. Not a "rough" was visible. Above all, no robberies were committed. Whether it is owing to the superiority of the continental police or not, it is nevertheless true that property is much safer there than here. Pocket-picking on the continent, at all events, is not one of the fine arts, although De Quincey's proposition would appear to be established as regards murder in France.

The lottery business is extensively carried on in Holland and Germany, and it seems somewhat remarkable that so calm and phlegmatic a race as the Germans and Dutch should encourage such speculations. They may be said to win prizes without concern, and draw blanks without the slightest regret. A curious fact was related in Rotterdam. A Yarmouth tradesman visiting that city was induced to purchase a lottery-ticket, the number of which proved lucky, and he was informed that he had won 1,000*l*. sterling. It turned out, however, that, placing no value on the ticket, he had used it to light his pipe with, and so never got the money! Doubtless this incident would supply the British Anti-Tobacco Society with another argument against smoking. The prizes are never handed over except on the production of the tickets to which they have fallen.

The English members of the Evangelical Alliance whom I met in Holland seemed much pleased with their reception in Amsterdam, and if they have done anything towards making the Lutheran Church truly "Evangelical," then, in pulpit phraseology, "their mission has not been entirely in vain." Lutheranism is undoubtedly intensely Protestant, but it is not by any means as earnest in saving souls as in combating Popery. Possibly, also, even Protestant ministers might not lose the respect of the masses if they had a little more of the zeal of the hated Popish priests.

A leading Catholic in England once replied in my hearing to an inquiry as to whether he was a Papist, by saying, "No, I am a Roman Catholic," meaning that he was Liberal in politics whilst a Romanist in religion. This is exactly the position of the Belgians as regards Rome. The great body of the people will not tolerate ecclesiastical interference in secular matters, whilst they are loyal to their Church as a Church. Protestantism is literally "nowhere."

In considering the relations of Church and State, the idea has been driven into my mind that Voluntaryism and State aid do not similarly affect Protestantism and Roman Catholicism. It is abundantly manifest in this country that Protestantism when united with the State becomes lethargic and sleepy. Not so, however, the Roman Church, when State paid; on the contrary, the stronger the tie which binds Church to State in Catholic countries, the greater the *life* of the Church. The explanation is perhaps to be found in the basis of the two Creeds. Protestantism, if it means anything, does not mean a system of salvation by good works; Romanism does. Increase of wealth, without personal exertion on the part of Protestant Churches, is therefore followed by a cessation of personal effort, whilst augmented revenues in Roman churches are certain to multiply the priests, to add magnificence to the ceremonies of the Church, and (let us be just) also to extend those works of mercy and benevolence which devout Catholics regard as the surest foundations of the heavenly life. It is true there are bright examples of voluntary effort in the Church of England, but they are the exceptions that prove the rule, and leaving out those churches which, although belonging to the Establishment, are not endowed, and have consequently only the resource of Voluntaryism to rest upon, it may be doubted whether the Episcopal Church throughout England contains as much genuine and united voluntary exertion as is to be found in half-a-dozen of the largest Congregational churches in the metropolis. The sisterhoods and other eccentricities of the High-Church party would seem to be adverse to this view, but they do not really come within the scope of the argument. Lutheranism in Holland furnishes another striking instance of the paralysing influence of State patronage on a Protestant Church. The basis of Protestantism is essentially Voluntaryism, and a really Protestant Church can never succeed when trammelled by the State. The basis of Roman Catholicism is the

fundamental dogma of *authority*, and consequently whilst Catholics know very well how to develop the Voluntary principle in Ireland and elsewhere, their religion flourishes most when cherished and paid by the State. Thus in England the Dissenting Churches are now the great defenders of the Protestant faith, whilst, on the other hand, the High-Church members of the State religion abhor the very name of Protestant, and are anxious to be known as Anglo-Catholics. That the Romish Church should fascinate minds which reverence antiquity and delight in splendour of worship, is not surprising, and even a staunch Protestant may be excused, if, when gazing at the Cathedral of Cologne—said to have been eight hundred years building, and still unfinished—he should feel how *modern* Protestantism is, and how wondrous must be the organisation which has survived so many monarchies and lived through so many revolutions.

If the indignation which has been aroused by the recent escapade of Oxford students in France should induce English tourists to behave themselves better in continental countries, it will do great good. It is by no means uncommon to hear Englishmen cursing and swearing at railway porters, Custom-house officers, and hotel waiters, without the slightest provocation. Such persons generally go to the Continent to "see life," by which they mean plunging into every imaginable excess. One of these individuals, the son of a well-known woollen-merchant in the North of England, amused himself with a number of friends by getting drunk and kicking up a row in the streets of Antwerp, and, finally, taking possession of a butcher's shop, and hacking away at the joints of meat until forcibly removed to the Hotel de Ville. Nevertheless this "mad Englishman" was set at liberty, after a night's imprisonment, without a fine or other punishment. Such conduct can only bring us as a nation into contempt.

In conclusion, allow me to thank you for your courtesy in granting me space for these letters. Whether my opinions are correct or not, everybody must admit that the efforts of visitors to the continent should be devoted to the diffusion of correct opinions respecting the affairs of neighbouring nations. The more quickly insular prejudices are overcome, the more quickly nations learn to understand the laws, manners, and aspirations of other nations, the sooner shall we arrive at the time when the peoples of the earth will unite in giving "Glory to God in the highest, and on earth peace, good-will towards men."

I am, Sir, faithfully yours,

JOSEPH A. HORNER.

Great Yarmouth, Sept. 16, 1867.

#### AUTUMNAL MEETINGS OF THE CONGREGATIONAL UNION.

To the Editor of the *Nonconformist*.

DEAR SIR,—As the meetings of the Congregational Union are approaching, allow me through your columns to call the attention of the deacons of our churches to the importance of providing the *pecuniary* means by which their ministers may be able to attend. I am satisfied much spiritual good would result to the churches by their being present.

Yours faithfully,

H. O. WILLS.

Bristol, September 14, 1867.

#### CONGREGATIONALISM IN IRELAND.

To the Editor of the *Nonconformist*.

SIR,—Having attended last week the meetings of the Irish Congregational Union, held in the city of Londonderry, I beg, through you, to mention a few facts which will afford pleasure and encouragement to the friends of Irish Congregationalism. I could not but earnestly wish that many of our English brethren had been present, for they would have been thoroughly convinced that, although our ministers and churches in Ireland are but few in number, they are increasingly alive to the claims of their country, and are worthy of the warmest sympathy of their more favoured brethren on this side of the Channel.

The meetings were more numerous attended, I believe, than on any former occasion; not more than two or three of the entire body of our Irish ministers being absent. To secure so desirable a result, the churches generally had cheerfully assessed themselves to pay the travelling expenses of the pastors.

The arrangements were more than usually business-like; whilst the subjects discussed and the conclusions reached were both reasonable and important.

Our Congregational churches in Ireland have long been witnesses for Christ's truth, both in doctrine and in polity. The brethren there feel, however, that if ever their testimony should be an outspoken and emphatic one, it should be so at the present time. Accordingly, it had been arranged that at the public meeting, on the evening of the first day, "Religious Endowments in Ireland: our Duty," should be the theme for discussion. Very ably was it treated; after which a series of resolutions, proposed by George Foley, Esq., barrister, and seconded by the Rev. J. H. Wylie, were adopted with unanimous enthusiasm. The resolutions are such as to do honour to our brethren in the sister island, and constitute the first satisfactory public utterance, on the subject of State endowments, by any religious body in Ireland, where the great ecclesiastical struggle is so surely impending.

On the morning of the second day a large portion of



the time was devoted to a consideration of the state of the churches. Information, in some cases written, in others oral, was supplied by nearly all the ministers present. Rarely, if ever, have I been more deeply interested than I was as these accounts were given in. The entire assembly was solemnised and melted, as fact after fact was narrated, illustrating the peculiar difficulties of the work, the patient perseverance of the brethren, the modes of operation employed, the disappointments experienced, and the successes with which God sometimes cheers His servants. The feeling most prominently evoked was, unquestionably, holy gratitude. For, I rejoice to assure you that in some of our Irish churches, God is working with signal power and blessing, and that in very nearly all of them He is giving tokens of His favour. If any of our friends, who fancy that Congregationalism in Ireland has done, or is doing, nothing, had been present, sure am I that such an impression would have been effectually removed, and that with joyful confidence in God and in their brethren they would have resolved to help the work of Ireland's evangelisation with a zeal tenfold greater than before. It would be invidious were I to specify particular places; but I am prepared, should any desire it, to supply facts concerning the work of many of our pastors and churches in Ireland which would cheer the hearts of all who love the Saviour.

Excluded by geographical position from participation in any of the funds in England for relieving either ministers or their widows, our brethren in Ireland recently established a "Provident Fund." It will command the respect of all who admire self-help to be informed that within one year considerably upwards of one thousand pounds has been raised for this purpose in Ireland alone. English Congregationalists will, I am sure, gladly render their aid.

Most happy am I to testify—from personal knowledge of all our Irish ministers—that, with scarcely an exception, they deserve not only our confidence, but our admiration. Many of them are most able and influential representatives of our great cause. And, as a body, whether pastors or missionaries, they will bear comparison with their brethren either in England or in Scotland, for adaptation to their work, and earnest, intelligent, self-denying consecration to its accomplishment. I have no hesitation in affirming that at no former period had Congregationalism a nobler band of men labouring for Ireland's evangelisation than it has at the present time.

As the delegate of the Congregational Union of England and Wales, I had pleasure in conveying the assurances of esteem and sympathy with which I was charged, and to which the Irish Congregational Union gratefully and fraternally responded.

I remain, very truly yours,  
WILLIAM TARBOTTON,  
Secretary, Irish Evangelical Society.  
Congregational Library, Sept. 16, 1867.

#### THE EDUCATION QUESTION.

At the half-yearly meeting of the Blackburn district of the Lancashire Congregational Union, held at Salem Chapel, Burnley, the Rev. James McDougall, of Over Darwen, read a paper on "Day-school Education; how best to promote it," in the course of which he discussed the question whether Congregationalists should continue to rely on voluntary effort and support in the maintenance of their day-schools.

Having, however, long held decided opinions upon the subject, he could very easily and curtly state his wish that every Congregational church which has not a day-school, and every one that has a difficulty in sustaining a school already in existence, should apply for Government aid, and accept the supervision of an authorised inspector. This advice might be given and taken with perfect loyalty to the great principles of religious liberty. The receipt of money from the State to assist the secular education of the poorer classes was not to be mixed up with the receipt of money for purely religious purposes. The first was not only permissible, but desirable, as a rational means of helping the prevention of the crimes it has become so burdensome and expensive, as well as so difficult, to punish with propriety and strict equity. As matters now stood betwixt the executive and the various denominations, he confessed there was danger in acquiescing in a system which dispensed the national revenue for the impartation of mixed religious and secular instruction. State money, or money obtained by local rates, should be employed in giving secular instruction, and if Congregationalists took State money they could righteously use it for that purpose only. Should they accept it for the purpose of purely secular education? His opinion was that they ought. Should they refuse it because Episcopalians and others might take it also and pervert it to help them in peculiar denominational teaching? He saw neither reason nor prudence in such a course. The Independents could take the money with clean hands and use it for an honest purpose, and in so doing they would neither compromise their principles nor sacrifice any vantage-ground they possess in agitating for an improvement of the present Government system, or in endeavouring to secure a new and more truly national one. When their predecessors so determinately refused to touch State money or permit State interference, they had not a Government such as we have now. Since 1832 successive Ministries had displayed increasing liberality, been more truly national, had been less the representatives of a single or dominant party. The result of the new Reform Act would be still further to popularise succeeding Governments, and thus would be removed a very serious objection to the use of State money or the permission of State supervision in secular schools. Only a liberal (i.e., impartial,

as regards the sects) disposition could have sanctioned the scheme, limited and imperfect as it was, now known in its amended form by the name of the Revised Code. It was a liberal and practically an unsectarian scheme. In its administration an evil arose in districts, particularly small country places and towns where one denomination was stronger than another, and in such circumstances the "conscience clause" had been provided to meet the religious difficulty. In all denominational schools where one body was supreme, the minority were in considerable danger of unfair treatment, and the danger was rather increased than lessened by the fact that the impartial—not to say the generous—interpretation and application of the clause depended entirely upon a clergyman. Here then was a topic of grave importance—the arrangement of a conscience clause free from objection, or its total abolition by insistence upon purely secular instruction in schools aided by Government. To attain either of these ends there was no reason why a church, or a society, or an individual, should stand aloof from the offer of aid made by the Government. Let them accept aid, and they were in no worse position to agitate for an improvement; nay, as he thought, they were in a much better, for there must be gain of leverage in all familiarity with the working of a system they desired to amend. The question of the Conscience Clause, however, did not effect, and need not alarm those who were in a position to make a fair and sufficiently independent claim to Government aid. Such could have that aid and the inspection it implied on terms inoffensive and equitable. He looked upon this inspection as the chief advantage of the Government system. For what did it secure? In respect of school curriculum—unity, intelligence, and suitability of organisation and modes of study; in respect of teachers—careful training for their work, and whatever stimulus could be obtained by examination, certificates of ability and success, and payment by results; in respect of scholars—constant, responsible supervision and enforcement of regular attendance under reasonable and proper penalties and rewards, as suggested by examination by competent inspectors.

Mr. McDougall, in reference to the probable effect of the continued refusal to accept "State aid" upon the influence and success of the Congregational body, said:—

Sustained as the refusal had long and conscientiously been by an opinion that the secular instruction of the masses was not the real duty of religious sects, it was being confronted by the fact that Dissenters are being driven to undertake that education by the absorbing action of the Episcopalian body. Assisted by superior educational facilities, Government prestige, and the money which was obtained by the Established Church with comparative ease from the national exchequer, it need not be a matter of surprise that the Episcopalian clergy endeavoured to make up for religious power by educational power, and to realise from the latter what they felt themselves incompetent to secure from the former. The appeals they could thus make reached the masses sooner, and came home to them with much more force than did those of a purely religious kind. With the exception of a small minority, always behind, always impassive, always in the sewers of social life, the working classes would buy at the best markets. Education, like bread, or beef, or calico, would sell precisely in proportion to its quality; and if Episcopalians could bring the best article into the market they would get both the custom, the fame, and the influence which successful trade always brings.

In the discussion which followed the reading of Mr. McDougall's paper, the Rev. Mr. FRAZER asked whether there could not be some other method designed than either of the two schemes which had been propounded by the writer? As long as 1s. 6d. or 2s. 6d. could be got for a child in a factory, the parents would not be induced to send their children to school. The Government system of education was non-English, inasmuch as it was irresponsible, and not brought fairly and fully before Parliament. No system would be complete until we could compel the attendance of children at school; and, even supposing they had denominational schools, and well-qualified teachers, the parents of "gentle" children would not send their children to them. The Rev. Mr. WILLIAM, after giving the result of his experience in a village about seven miles away, said he heartily concurred in Mr. McDougall's proposition, for the time had arrived when Independent ministers must look the matter earnestly in the face, and agree to accept Government aid as the only means of compassing thoroughly the education of the people. Mr. KAY was sorry the scope of the paper was so limited. He would have liked to have discussed the question upon its proper basis. It was the duty of parents to educate their children, and he was afraid that, by undertaking that work, they were lessening parental responsibility. (A voice: "How about Sunday-schools? then") That question could be met. If they went from that ground of parental responsibility, the wisest plan that Government could take would be to separate secular from religious education altogether, and to open schools where people of the very lowest class could be instructed in everything requisite to enable them to discharge their duty as citizens. There was a question to consider also how far was it the duty of the Government to educate the people at all, for it was not all the ignorant people who did all the crime. He did not agree with the Government resisting denominational instruction, but on the broad ground of citizenship he was prepared to adopt the establishment of good secular schools. The Rev. THOMAS DAVIES, of Darwen, said at the time Sir James Graham's bill was proposed, the principle was laid down that it was the duty of the church to educate its children. That was followed by action. Between 1846 and 1850 something like 200,000L. was subscribed in their denomination for day-school education. But it would be found that, of the schools then established, not one-tenth were in existence. After a little time the different congregations found it a difficult matter to support both

their pastor and their school. The alternative of a county board had failed as being thoroughly impractical. Secularism was at present in *nubibus*. By the adoption of the system advocated they would not be prevented from agitating for any improved method which experience would teach them should be adopted. He should be just as free to advocate secularism then as now. He proceeded to show that the advocating of such a principle would be going back to the former opinions of the body. In the last generation, Mr. Baines, the father of the member for Leeds, and Mr. Smith of Norwich, were the acknowledged representatives of Independents in this country, and if there was one subject with which these gentlemen were peculiarly identified it was the advocacy of some Government system of national education. That was the feeling throughout the denomination up to the introduction of Sir James Graham's bill. The Rev. EWEN STOTT, of Blackburn, and other gentlemen, continued the discussion. The majority of the meeting apparently sympathised with Mr. McDougall's views. The following resolution was carried with only one dissentient, the Rev. Mr. Stroyer:—

In view of the need of increased education for the masses of our countrymen, this meeting, without pledging itself to an entire approval of the present system of grants in aid by the Committee of Council, recommends that the churches of our denomination should avail themselves of such grants until a better system be established.

Mr. W. E. FORSTER, M.P., on Thursday last, delivered an address at the annual meeting of the Birkenshaw Wesleyan Mutual Improvement Society on education in general, and in the course of his remarks alluded to the question of State aid. While he urged that the State should not interfere with religious education, he repelled the charge that he and other Liberals were hostile to religious education.

He held it was of little use teaching a man to read and write, to know history and geography, political economy and science, if at the same time he was not taught and had not the knowledge of what was his relation to his Maker. (Applause.) A man was not the less likely to learn his duty to his Maker because he had secular knowledge. Those who expect the most benefit from education were not so blind to all the facts that history teaches as to suppose that there was any knowledge approaching to the knowledge of man's duty to his God and to his neighbour. ("Hear, hear," and applause.)

He would say, in looking forward to the educational discussions that were certain to take place in Parliament—because all parties, whatever their views on education might be, were agreed that most certainly the first business that would occupy attention in the legislature would be the subject of education—that as many of them would have a voice in the matter who had not before, they ought to try and solve this educational question. In attempting to do so he would take advantage of four great principles.

First, to make all the use he could of the local energy and feeling on the subject in different districts; next, to lay it down as a rule that the Government should not interfere in religious education—(applause)—thirdly, to give to no religious denomination any advantage over any other denomination—(renewed applause)—and lastly, to take care that all those conditions were fulfilled, and that every effort was made so that the State did not interfere with religious education, or throw any obstacle in the way of it. (Applause.) When this was done, and he believed many years would not pass before it did transpire, it would be seen of what use their improvement societies were. It might be said the State would have done it; that it would have established rates throughout the country to do everything they were now doing. Rates would do a good deal, but they would not save us from taking voluntary action on behalf of education. The more the State did the more room there would be for voluntary action; for it was something tremendous to educate this country as it ought to be; and if all those who were in favour of State education sought to promote it, there would be a very small portion of the work done, and there would be abundant room for voluntary societies, such as the Mutual Improvement Society of Birkenshaw, whose members would increase because greater education prevailed. (Hear, hear.)

#### THE NEW REFORM ACT.

At an adjourned meeting of the executive of the National Reform Union, held at Manchester last week, Mr. G. Wilson in the chair, the CHAIRMAN expressed his regret at the abolition of compounding in that city. He noticed that at Brighton the abolition of compounding had already created alarm, and he should not be surprised to see an agitation throughout the country, unconnected with political organisations, for the purpose of removing a scheme that was both inconvenient in the working and a penalty on the voter. They were all of opinion that this restriction ought to be got rid of as soon as possible. With reference to the county franchise, he thought it ought to be assimilated to the borough franchise, because in the large towns and populous townships outside the boroughs the people were quite as well qualified to vote as were the inhabitants of the parliamentary boroughs. As to the necessity for an equitable redistribution of seats, many important facts had been placed before the executive, and they could be multiplied to almost an unlimited extent. He believed that the personal payment of rates would break down before long, because it was scarcely possible to work the plan generally throughout the country. Mr. Councillor C. THOMPSON thought it would be worth a very strenuous effort to equalise the borough and county franchise. During a recent sojourn in Westmoreland he found, upon careful inquiry, that the new Act would confer



no additional voting power upon the inhabitants of several of the large villages. In a village of 500 inhabitants he found that there would be an addition of only one to the county constituency, and on either side of this voter the schoolmaster and the curate would remain unenfranchised. The inequalities of the bill were even greater in the counties than in the boroughs. Mr. J. R. COOPER thought they ought strenuously to resist Mr. Disraeli's pet idea of extending the borough boundaries so as to strengthen the county interest. The borough of Manchester was already large enough, and there would be plenty of voters if the ratepaying clause were repealed. Mr. CHORLTON also believed that the boundary commissioners would follow the Conservative policy indicated. Mr. W. WARBURTON said that it would be a great misfortune for places like Stretford to be included in the constituency of Manchester, especially under the "triangular system." (Hear, hear.) He would appeal to the outsiders from high motives to deny themselves for the public good, and wait until justice could be done to them as county voters. The question of redistribution was not supposed to be settled even by the Conservatives, and it was impossible that county residents would long be satisfied with the disadvantage under which they now laboured. The Rev. J. FREESTON (Rochdale) had not the least doubt that the ratepaying clause would be found most objectionable not only by the voter, but by the collectors of the rates, and he believed that the clause would be speedily abolished. They ought to take up the question of the ballot. Mr. PETER THOMPSON was not for making their field of action too extensive, and he objected to increasing the boroughs to the detriment of the counties.

Mr. MARK PRICE had no hope of influencing the boundary commissioners, and he believed that effort in that direction would be labour lost, for the reason that Toryism had decided on the policy to be pursued in order to strengthen the landocracy. The aim and effect of these extensions would be to hand over the counties to Toryism, which was already represented in the House of Commons by 187 members, and Mr. Disraeli claimed the additional borough members, making a clear half of the representation. The only way to destroy the one-sided work of the boundary commissioners would be by an active agitation throughout the country. Since last week he had taken a good deal of trouble to ascertain what would be the effect of the Reform Bill. He had been assured by a leader amongst the stonemasons that, out of a hundred of them who took great interest in reform questions, and who earned from 11. to 36s. a week, not one of them would consent to pay rates in order to have a vote. These men were under the impression that the payment of the rates was optional until he undeceived them. Mr. Price gave similar testimony respecting workmen in the employ of several large firms in Manchester. The general feeling was that they would rather forfeit their vote than pay the rate. A gentleman who owned one side of a street in Hulme had told him that he did not intend to reduce the rents of his tenants, and upon canvassing the whole of them, he (Mr. Price) found that they had all resolved not to pay the rates. In all his inquiries he had not found a score of men who were not dead set against the rate-paying clause of the bill. Mr. Price argued that there was a fallacy in Mr. James Acland's statistics in the *Daily News*; that in no single county in England and Wales did Mr. Acland make the number of voters less than ninety and sometimes as much as 600 percent. more than they could possibly obtain through the Reform Bill. He held that neither in counties nor boroughs was there the least cause for rejoicing, but the disappointments of the bill gave abundant cause for future action. (Hear.)

The CHAIRMAN said that with respect to the ballot, they would be prepared to support any association that agitated for its adoption.

The *Norfolk News* states that there is quite a stir in Norwich caused by the proposed rating of all the small tenements. A meeting to protest against what is considered a gross imposition is to be held.

The *Leeds Mercury* offers some practical suggestions relative to the new register which are of general importance. It says:—

The new suffrage extends to all householders in boroughs, and all householders of above 12l. rateable value in counties who are rated to the poor. In both cases it is the duty of the overseers to enter the occupier in the rate-book, from which afterwards the register will be made out. But it must be remembered that in many places the occupier has never before been rated, and in a great number of parishes and townships it will be found that his name is not on the overseers' books at all. That the overseers will do their duty in trying to put all on the rate-book there can be no doubt, but it is inevitable that in a work of such magnitude many omissions will occur. In some few cases, they may even be the work of design, in the vast majority of cases they will be the result of accident. Now we need hardly tell our readers that it will be far easier to have their names entered in the regular way than to get any omission supplied. For if, next July, their names are found to have been omitted from the rate-book made up for this 29th of September, they will not only have to make a claim and to tender the rates due to the beginning of January, but they will have to appear personally before the revising barrister to establish their claim. It is, therefore, worth while taking some pains to get one's name put down in the rate-book this next 29th of September, as it may save a great amount of trouble afterwards. In order to do this, it would be well that every householder who has previously paid the rates through his landlord, that is, all who have lived in houses under the Compound Tenements Act, should give a notice to the overseers, of which the following, drawn by a legal gentleman

thoroughly versed in the law of elections, is a specimen:—

To the Overseers of the Poor of the Township of Leeds, in the county of York.

I, the undersigned, being an inhabitant occupier of the dwelling-house numbered, situate in, in the said township, with the appurtenances, do hereby claim to be rated, as an ordinary occupier during my occupation, to all poor's rates hereafter to be made in respect of the premises for the said township.

Dated this twenty-eighth day of September, one thousand eight hundred and sixty-seven.

A smaller notice, substituting the word "lands" for "tenements" for "dwelling-house," might also with advantage be tendered by county voters. There is no legal efficacy in these notices, and it is merely to prevent mistakes and omissions,—in fact, as a help to the overseers in a very difficult work,—that the plan is recommended. It has been suggested that in towns the various ward committees should see to the issue of such notices, and at all events in certain wards their superintendence of the matter may be very useful. We believe that there will be little difficulty in getting an accurate and complete register in the first instance, but very great difficulty in getting one afterwards, if the present opportunity is neglected.

Notice has been served upon all compound householders in the metropolis that, on and after September 29, each householder will personally have to pay the local rates, and may deduct the amount from his landlord. A similar notice has been given at Hull, where an association has been proposed to resist the new mode of levying the rates.

#### THE MANCHESTER TRADES UNION DISCLOSURES.

At Wednesday's meeting of the Commission several witnesses testified to various acts of outrage. Master brickmakers deposed to having valuable property destroyed, servants shot at, and attempts to set fire to or blow up their dwelling-houses. Evidence was also given which showed that in some cases the brickmakers' unions throughout the district contributed largely to what they thought necessary for the defence of their principles and practice. The different unions subscribed some hundreds of pounds for the defence of the murderers of Jump. The sums contributed by the different societies were from 10l. to 15l., one society at Liverpool giving more. The way in which the men who had the management of outrages were paid was also exposed. The examinations were continued, and further evidence to the same general effect was given. The attorney to the Brickmakers' Burial Society put in a formal protest against the right of the Commissioners to seize or break open the boxes of the society, and against private examination—"such private examinations being most unfair and partial, and calculated to entrap into admissions and statements the persons subjected to them."

Other evidence subsequently given shows that one of the practices of the unionists has been to place quantities of needles, pins, and small nails in the clay to be kneaded, so as to maim the obnoxious workmen, and to stab and hamstring horses, and fire sheds and implements of labour belonging to the employers.

On Saturday one master deposed that the unionists had been "lenient" towards him since a certain date, and explained that by "lenient" he meant they had not destroyed all the property they might have done; a second said that he had given up brickmaking in consequence of threats to shoot him; while a workman stated that poisoned fruit had been laid in his path as he went to and from his work. By a strange hypocrisy, at one of the meetings of the society under whose auspices these outrages were perpetrated, a member was fined 2d. for swearing! The Commissioners are yet far from the end of their task.

Robert Martin, a shipwright who has withdrawn from his union, and has declared for free trade in labour—dating from Poplar—has addressed a letter to Colonel Maude, Hon. Secretary to the Free Labour Registration Society, describing the condition in which he and his fellow-workmen have placed themselves and their families by the step they have taken. He says that the foremen in most of the shipbuilding yards are favourable to union men; that when he himself got a job from the captain of a vessel in a dock at Millwall he was pelted from his work by unionists, and that he has, in consequence, been compelled to apply for parish relief, which amounts to 3s. 6d. and seven loaves per week for a family of seven. He says that all the men who have left their union and have declared for free trade in labour are in a similar condition, and he asks advice from Colonel Maude. Colonel Maude publishes Martin's letter, and adds that his unvarnished tale of the horrors of unionism is corroborated by many other workmen similarly situated.

At a MEETING OF MINERS at Glasgow last week, to do honour to Mr. Alexander McDonald, the secretary of the Scottish Miners' Association, on the occasion of his leaving this country, Mr. McDonald alluded to a statement that he was likely to be brought forward as a candidate at the next general election. "He confessed that he had an ambition in that direction, and said he would do his best to obtain a place in the House of Commons. (Loud cheers.) He was going to America with the view of fitting himself for such an important position, by witnessing the institutions of a land where education was the birth-right of every man, where religious disputes never interfered with the progress or contentment of the people, and where such a crying evil as the Established Church could not exist. (Applause.)"

#### Postscript.

Wednesday, September 18, 1867.

#### LATEST FOREIGN NEWS.

At the unveiling of the statue of the late M. Billault at Nantes, M. Rouher made a highly pacific speech. He averred that the Government of which he is a member was devoting the whole of its energies to the maintenance of a lasting peace.

Baron Beust, who is on his way to Reichenberg and Dresden, has been delivering a speech at Brunn, in reply to addresses from the authorities of that city, in which he expressed his conviction that peace would be maintained. As confirming this opinion, the Baron stated that commercial negotiations had been resumed with Prussia. The speech was enthusiastically applauded.

The Roman Junta have sent an address to Garibaldi, dated the 7th inst., stating that a complete insurrectionary organisation is in readiness, and requesting Garibaldi's assistance. Garibaldi, in his reply, dated the 16th inst., urges the Junta to action, and assures them of the co-operation of the Italian people.

The *Nations* [publishes advices from Orvieto, dated yesterday, announcing that many young men are daily entering the Pontifical territory. Garibaldian uniforms and arms are being forwarded as merchandise, and active Garibaldian enrolments are taking place in the province of Terra di Lavoro, where the authorities have made several seizures of arms.

Herr von Quade is now at Berlin to negotiate with Prussia, on behalf of Denmark, respecting the guarantees to be given for German residents in the North of Schleswig.

Mr. W. E. FORSTER, M.P., delivered his annual address to his constituents on Monday. The honourable gentleman devoted himself exclusively to home topics. His review of the session paved the way for some very practical remarks on the ballot as a means of preventing corruption, and on a future redistribution of seats—a question which he justly considers cannot be left in its present state. Turning to the subject of education, he dissented from the opinions of those who propose to make education compulsory; but he advocated a large and generous scheme, and would have Parliament give increased powers for dealing with vagrant children. He was equally pronounced in the opinions he expressed with reference to land tenure in Ireland and the Irish Church, the revenues of which later body he was inclined to think should be wholly secularised. He paid a high tribute both to Mr. Bright and to Mr. Gladstone. The proceedings terminated with the passing of a cordial vote of confidence in the honourable member.

THE PAN-ANGLICAN SYNOD.—The deliberations of the Synod will commence on Tuesday next, at Lambeth Palace. The preliminary services were continued yesterday at St. Lawrence Jewry. The Bishop of Barbadoes delivered the early morning address; the preacher in the afternoon was the Bishop of Labuan; and Archdeacon Hunter preached in the evening. There was an overflowing attendance on each occasion.

#### MARK-LANE—THIS DAY.

The attendance at this morning's market was only moderate, and business in all descriptions of produce was limited. Fresh up from Essex and Kent, both coastwise and by rail, the arrivals of new English wheat have been seasonably extensive, and in fair condition. For both red and white qualities there was a steady sale, at fully Monday's current prices. Foreign wheats were firm, at that day's values. The show was extensive. Barley, owing to its comparative scarcity, fully maintained late rates. Floating cargoes of grain have been in good request, at the late advance in the quotations. Malt, which was in good supply, was without alteration. The arrivals of oats have been large, and good sound corn moved off steadily, on previous terms. Beans met a slow sale, but we have no change to notice in values. Peas were in short supply, but the demand was inactive, and prices remain unaltered. The flour trade was dull.

MR. DISRAELI'S CONSISTENCY.—At a Reform *soirée*, at Carlisle, Sir Wilfred Lawson in a few sarcastic sentences spoke of Mr. Disraeli passing a Reform Bill. He believed that "Rest and be thankful" would be the motto of Liberals, but the motto of true Liberals must be in the language of Emerson in his last work,

Go on without halting, without rest;  
Turning better into best.

(Applause.) He thought there was a species of consistency about Mr. Disraeli's conduct after all. He dared say many of the audience had read the "Biglow Papers." In one of those papers there was a description given of a person called "General C.," and he would take the liberty of saying "Benjamin D.," instead of "General C.":

Benjamin D. was a dreadful smart man,  
He had been on each side which gave him poor pelf;  
But consistency still was a part of his plan—  
He was true to one party, and that was himself.

The hon. baronet went on to show, by quoting from Mr. Disraeli's speeches, wherein his consistency lay; and said the hope the Tories were indulging in was that ignorance and vice would beat intelligence and virtue. That was the hope of the Tories, who trusted to the beer-barrel to enable them to surmount the independence of the voters, and to be able to perpetuate class legislation.



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## The Nonconformist.

WEDNESDAY, SEPT. 18, 1867.

## SUMMARY.

THE Earl of Derby has, it is said, come to the resolution of retiring from official life, and only remains Prime Minister in order that the Scotch and Irish Reform Bills of next Session may receive the weight of his influential support. At present, we are happy to record, his lordship's health has considerably improved since his recent attack of gout, but should he have a relapse, says the well-informed London correspondent of the *Scotsman*, it is "quite upon the cards that Mr. Disraeli may meet the Conservatives of Scotland at Edinburgh as actual First Lord of the Treasury." The same writer, in discussing the question of Lord Derby's successor, states that Lord Stanley would receive the more general support of the Conservative party, and that should he be invited to replace his father, he would be called to the Upper House. But the claims of Mr. Disraeli to the Premiership are incontestable, and are "pretty generally, though somewhat grudgingly, acknowledged by his party," as well as by his present chief.

These rumours, whatever they may be worth, will give additional interest to the forthcoming Conservative banquets at Manchester and Edinburgh to celebrate the passing of the Reform Bill. We should have thought such jubilation somewhat premature, but it is no affair of ours. The more the Liberal party look at the Reform Act, the less they like it. In some large towns, such as Manchester, it is said that the artisans generally will not consent to pay rates in order to obtain votes, which, it may be said, does not speak much for the fervour of their patriotism. In Norwich the proposed rating of all the small tenements is denounced as "a gross imposition," and in Hull it has been proposed to form an association to resist it. We are further told that in the metropolis many of the landlords are proposing to raise their rents to meet the loss which would otherwise arise from the enfranchisement of compound householders, and the payment of the full rates. An agitation for the repeal of the ratepaying clause "looms in the distance," which will be the more formidable as powerful interests are concerned in maintaining the present convenient system of compounding which prevails in most of our large towns. It can hardly, therefore, be said that the compound householder is yet dead, and the Chancellor of the Exchequer may meet his grateful Conservative friends in a few weeks amidst a tempest of popular discontent at the arbitrary provisions of his Reform Bill.

The expectation that Congregational Dissenters would soon abandon their objections to State grants for education is already being realised. At a meeting of leading ministers and laymen of the Blackburn district of the Congregational Union, a resolution was passed with only one dissentient, recommending the churches of the denomination to avail themselves of the grants in aid of the Privy Council "until a better system could be established." It is probable this advice will be generally taken. There is small chance that a system of secular education supported by local rates, will, for a long time at least, be established in England, and Nonconformists are coming to the conclusion that they may consistently accept the Privy Council grants provided that Government inspection is not extended to religious education. It is certain that they have been quite beaten in their efforts to carry on day-schools on the purely voluntary principle. Some years ago large sums were subscribed for that object, and many schools were established, not one-tenth of which have, it is stated, been able to survive the rivalry

of the Church schools aided by the Parliamentary grant.

The speeches of M. Rouher at Nantes, and of Baron Beust at Brunn, strengthen the conviction that the peace of Europe will be preserved. The French Minister declares that all the efforts of the Government, and the whole policy of the Emperor, has that object in view, and the Austrian Premier points to the reassuring fact that the negotiations for a commercial treaty with Prussia have been resumed. The Paris Bourse is in an excited state, but that is owing to the commercial crisis in France, which has even affected the stability of the gigantic Crédit Mobilier Company. Our neighbours across the Channel, between a paralysis of industry brought on by over speculation and political distrust, and a failure in the harvest, have enough of domestic trouble without vexing themselves about the organisation of a united Germany.

Notwithstanding the fiasco at Geneva and the entreaties of his Sovereign, Garibaldi still persists in his resolution to dethrone the Pope, not by external invasion but by an insurrection in Rome itself. There is a revolutionary Junta at Rome, which is ready to act, but cannot at present persuade the people to rise, though they are said to be in a state of great excitement. Pius IX. rests secure rather in the assurances of support from Napoleon III. than in the irksome protection of Italian troops on the frontier. His Holiness still declines to come to any terms with a Government which is confiscating Church property in Italy, and is not unlikely to pronounce a formal excommunication against all who derive any profit from such transactions—a step which would be a great help to the designs of Garibaldi.

The Cretan difficulty has been transferred to Greece. The Porte has proclaimed a full amnesty to the insurgents, and gives them six weeks to avail themselves of it. Meanwhile, some 30,000 Cretan refugees crowd the streets of Athens and other Grecian cities, and that impoverished country is at loss to know how to dispose of them. It is not improbable that King George's Government will, in the end, be obliged to supplicate the Sultan to allow these victims of the insurrection to return to their homes in Crete.

We publish elsewhere the last of three letters, describing the impressions derived from a recent tour through Germany, Belgium, and Holland. Mr. Horner has been a keen and intelligent observer, and has thrown much light upon the political and social condition and peculiarities of the Continental peoples among whom he has sojourned. It would greatly promote the cause of peace and international friendship if more of our cultivated English travellers in Europe were by such impartial reports to aim at removing the insular prejudices of their countrymen against foreign nations with whom we have intimate commercial relations.

## THE PEACE CONGRESS AT GENEVA.

We are not sufficiently informed as to the original object, manner of convening, and provisional committee, of the Geneva Congress, to form an accurate judgment of the real purpose it was intended to serve. We took for granted, too hastily perhaps, that it had been resorted to, as a natural expedient, by those quasi associations in France and Germany to which the military tastes of their respective rulers had recently given birth, and which, sick of the wars and rumours of wars by which Europe has, of late been distracted, had constituted nuclei, round which the nebulous pacific sentiment which is diffused through Continental society, might gather and condense, and make itself visible. An international congress, assembled in the metropolis of the Swiss Republic, to enter its protest against the economic waste, the immorality, the heavy fiscal burdens, and the devastation of life, occasioned by the gigantic armaments of modern times, by the spirit which they engender, and by their occasional collision in the field, presented itself to our view as a cheering and hopeful sign of the times, and we were pleased to see the announcement that such men as Victor Hugo, Louis Blanc, and Jules Favre were expected to be present. The telegram which made known the determination of General Garibaldi to take part in the proceedings awakened our surprise, it is true; but that the illustrious Italian patriot really yearns for the establishment, upon what he regards as a firm basis, of permanent and universal peace cannot be doubted, inasmuch as it has figured at the end of all those vistas of political change which his enthusiasm has bodied forth to the world. But, as we never supposed that the peace movement on the Continent originated in religious principles, nor credited Garibaldi with a consistent agreement between his head and his heart, we

were unwilling to surrender the hope that a voice might go forth from Geneva which would powerfully aid in convincing the nations of the needlessness, the futility, and the wickedness of war.

We regret to say that any hopes we may have cherished in regard to this end have been dissipated by the proceedings of the Congress itself. Whether it was due to the magic influence of Garibaldi's name, or whether it was originally contemplated by the conveners of the assembly, the occasion was seized by a considerable number of red republicans to ventilate afresh some of their wildest schemes. "Peace through democracy," one of the principles broached, we believe, in the original programme, although a somewhat ticklish subject to discuss within hearing of three or four great military monarchies, is one which might possibly have been debated, and usefully too, at any such peace meeting as was projected at Geneva—for it is quite true that

War is a game which, were their subjects wise,  
Kings could not play at.

But the topic was an unfortunate one to be laid down in a peace programme. It was caught at, as may be readily supposed, by violent revolutionists, and the Congress was made an arena for leading out almost any topic rather than that of peace. Such men as M. Molinari, of Belgium, and Professor Hameth and Professor Vogt, of Germany, who attended the Congress with the simple view of forwarding its professed object, could not get themselves heard, and, instead of setting forth the claims of peace, the Directing Committee—the choice, we suppose, of the Congress when constituted—declared the following as the principles which the Congress wished to proclaim and propagate. "1. Internal liberty in full democracy. 2. Sympathy for all oppressed nations. 3. Organisation of national militias. 4. Suppression of all hindrances opposed by despotism to the complete development of political, philosophical, and economical liberties."

It seems that in the course of four days' discussions, the Congress managed to give offence in almost every conceivable direction. The Genevese were treated with anything but delicate consideration, and matters which were sacred in their eyes were ruthlessly trampled under foot without the smallest regard to their self-respect. The meetings had hardly been brought to a close before one of the leading journals of the city thus commented upon them:—"If the citizens of other countries, because they find themselves in one that is free, feel compelled to pour out all that their heart contains, it is evident that the simplest politeness, the most ordinary good taste, ought to have prevented certain manifestations which have deeply wounded the immense majority of our population. Economic doctrines, political doctrines, religious belief, all are trampled upon, and not two or three orators only, but an entire little coterie of orators, follow one another to the tribune to declaim the wildest and most extravagant professions of faith, making our country a field of discord, and the Peace Congress an arena for the most violent discussions." Indeed, Geneva felt itself compelled to hold an indignation meeting and protest against the dogmas which had been propounded by Garibaldi in the outset, and afterwards by orators whose simplicity of heart is by no means so conspicuous. That protest was addressed to the Council of State, and contained the following passage:—"Under the pretext of the Peace Congress words have been uttered which are a provocative to civil war, and a violation of the respect due to the conscience of half the inhabitants of the Cantons of Geneva. We owe it to our honour to make a public protest, and to manifest openly our intention to see all our liberties, and above all our religious liberties, respected. On our neutrality depends our security in the future as it has done in the past. Confiding in your solicitude for peace and harmony among the citizens, we hope that through your influence foreigners will not abuse our hospitable soil to insult our convictions."

It may be quite true that these protests mainly represent the susceptibility of the Roman Catholic moiety of the Genevan population to the insult supposed to have been inflicted on their faith by Garibaldi's denunciation of the Papacy. But it cannot be concealed that Christianity was struck at by others with as virulent a display of animosity as that levelled against Rome, the Pope, and the priesthood. Of course, we can urge no objection against the utmost freedom of speech, though it does not appear to have been allowed to all the members of the Genevan Congress. The introduction of such topics, however, no less than the final declaration of their aims by the Directing Committee, shows that peace was but the ostensible pretext, and that democratic socialism was its real purpose.

We deeply regret that so good a cause and



so great an opportunity were turned to so bad an account. It would be difficult to imagine a surer way of playing into the hands of military despots than that into which the Peace Congress of Geneva was urged by the crazy-brained revolutionists who attended its sittings. If this resulted from an accidental and unpremeditated irruption of uncongenial elements it was a calamity—if it was a planned thing, it was a fraud as well as a calamity. We congratulate ourselves that this country sent but two delegates—and we suspect that they returned with much less satisfaction than they went out. Universal peace is not likely to be achieved by the sword, nor the harmonious concord of nations to be secured by scattering in their midst the most combustible of materials. Not passion, nor physical force, can be properly appealed to for the removal of obstacles to a general pacification—but reason, enlightenment, education, self-restraint, and religion. These are the only trustworthy agencies to bring about the much-desired end—and they who begin their work by ostentatiously renouncing them are the least likely to usher such a cause to the success it deserves.

#### MR. FORSTER AND HIS CONSTITUENTS.

Few men in modern times have risen into political eminence more rapidly and more legitimately than Mr. Forster, the member for Bradford. Few men among the advanced Liberals are more trusted, or speak with greater authority than he. When, therefore, we found that the hon. gentleman had met his constituents on Monday evening last, we eagerly read the report of his speech, in the full expectation of meeting with an intelligent, earnest, candid, and instructive comment on most of the political topics which stir the interest of the people at the present time. We have not been disappointed. We could have desired, it is true, that he had not omitted in his very able and eloquent speech all allusion to that question which in our eyes assumes a position of paramount importance—but we can well understand how, without the slightest desire on his part to evade the subject, he might judge the present moment ill suited to any popular discussion of it. In all other respects, although unable to profess agreement with everything he said, we have carefully gone over his address with the utmost satisfaction. He evidently bases his opinions upon broad and generous principles, and he is able to give to them the clearest, as he is disposed to give to them the manliest, expression.

We need not say a word respecting Mr. Forster's references to the past of the Reform Act of 1867. We are more concerned about the uses to be made of it. Parliament next Session, the hon. member appears to think, will be well-nigh powerless for good, but for the same reason it will be well-nigh powerless for mischief. He does not think it will be discreet to attempt any improvement of the English machinery of representation during the continuance of the existing Parliament, and deprecates any attempt to expand the present system of distribution of seats until the new constituencies have made their first return. The work will be but badly done by a moribund Parliament, and, if attempted, will probably be done on wrong principles. If, in addition, we presume, to passing the Scotch and Irish Reform Bills, and the Boundaries Bill, it should carry its factory legislation in principle into the agricultural districts, it will accomplish about as much good as can reasonably be expected of it. Then it may gracefully resign its power into the hands of the new constituencies. Mr. Forster has no misgivings as to the probable character and conduct of those constituencies. He has no fear of the residuum. He expects it to be absorbed in, and assimilated to, the much larger mass of honest electors with which it will come in contact. They will look after it. "Indeed, the whole country will look after it," and any use that may be made of it hereafter in obstructing progressive legislation will only point more distinctly to the necessity which already exists for employing the best means of preventing bribery and corruption. We shall have the power—we must have the determination—to adopt the ballot. Nor this only,—the man who bribes and the man who has bribed should be punished in the manner in which he has offended—the first by forfeiting for ever his eligibility to sit in Parliament, and the last by losing his privilege to vote.

But what is the amended representation to do for us? It is but a means to an end—what is that end to be? In other words, what are the objects to be striven after in order to realise the highest advantages of good government? Education passes first under review. Mr.

Forster objects to its being made compulsory, and doubts the possibility of taking such a step in England—for even if a law to that effect were passed, it would here, as it does in America, remain a dead letter. The extension of the factory system, and an improvement of legislation affecting vagrant children is the only shape in which compulsory education can be carried out in England. As to the country generally, Mr. Forster insists upon placing all our public educational appliances upon the following bases:—

My first principle is to make every possible use of local activity and local interest. I would establish rates somewhat in the same manner as they are established in the United States. My second principle is that the State should make no attempt to give religious education. (Loud cheers.) My third principle is that in giving aid to secular education the utmost care should be taken to give no religious denomination any preference or any advantage over another. (Hear, hear, and applause.) My fourth principle is so to frame our law that we shall throw no obstacle in the way or give any discouragement to religious education by Christian ministers, or by the parents of the children. (Hear, hear.) And my last principle is that the State should take care, by wise provision, that no public money be given except for such secular education as at least shall be endeavoured to be made the best possible under the circumstances.

But primary schools are not the only educational institutions requiring to be put upon a more efficient footing. The Universities must "no longer be the mere monopolies of a sect"—they must become "national resorts of learning, accessible to all denominations, and even, I may trust, to all classes"—while "immense educational endowments" will need to be applied to better purpose than at present.

We want, says the hon. member for Bradford, to have not only an educated but a sober community—and to this end we must make a better arrangement for our licensing system. Here also he lays down the general principles on which he would act.

First, there ought to be only one licensing body; beer-shops, public-houses, wine-houses, all ought to be put under the same power; secondly, that that licensing body ought still to be the magistrates; thirdly, that though I still remain of opinion that we ought not to make penal the sale of intoxicating liquors, I consider that this question, how far it should be used, is a question of police, and that it admits of very strong measures in its control. I think, therefore, that further restrictions might be made in the law of the country by the legislature, and I think also that probably the best mode of dealing with the matter will be to give greater power to corporations and to local bodies for controlling the sale of intoxicating liquors. Again, I think that not only should the local authorities have the power to attach conditions to the sale of intoxicating liquors, but I think that the wishes and feelings of the neighbours ought to be consulted.

Finally, Mr. Forster, after "referring" says the report "to the condition of Ireland"—we are sorry to be deprived of that portion of his speech—went on to describe how far, and in what direction, he would legislate for trades unions. These are the principles upon which we would have such legislation proceed—absolute freedom of combination for all purposes that are innocent, i. e., for all purposes that are not criminal, and entire prevention of coercion.

Upon other topics—even larger topics, as we think, than these—the hon. member did not descend. But his opinions on them are well known to his constituents, and are mostly known to the public at large. Nevertheless, any opportunity of which he may avail himself to set them forth in detail, will be regarded by all parties as one to be anticipated with unmingled pleasure.

#### THE BRITISH ASSOCIATION.

THE meeting of the British Association in so comparatively small and northerly a town as Dundee was a somewhat hazardous experiment which has proved highly successful. On no former occasion has the scientific parliament received so general a welcome from all classes of the population among whom they have sojourned for a week—a result owing, in a great degree, to the cordial spirit of co-operation in the preliminary arrangements. Its members were rather the guests of the town than of any special coteries of its intelligent citizens. Such a reception as they received bespeaks a high and creditable state of intelligence among the citizens of "Bonnie Dundee." Only a degree of education and a desire for knowledge beyond the average, could have led the upper section of the artisans of that town to take an eager interest in the scientific problems which were discussed by the Association, without any indication of those prejudices which are supposed to be inherent in the Scotch people. We may accept the fact as a sign either that the industrial population of that town have enjoyed exceptional advantages, or that our operative classes in general may be persuaded to listen to the teachings of *savans* and clergymen alike when presented to them in an acceptable

form. But Scotland can boast of a succession of philosophers, whose names, though the common property of civilised society, are cherished with national pride north of the Tweed; and the countrymen of Brewster, Murchison, Lyell, and Hugh Miller, who have each in their several spheres striven to popularise the results of scientific research, might be expected to be somewhat familiar with topics identified with the reputation of their country.

If the British Association was popular at Dundee, it was not because of any special discoveries announced or remarkable excitements supplied. It was an ordinary meeting, more redolent of interest to the few patient inquirers after undiscovered truth than to the many who are impatient for results. The sum of a whole year's investigations over the wide field of knowledge may appear small as reflected in the reports of the sectional meetings. But these scientific gatherings have other useful purposes to serve besides posting up the public in the additions which have been made to our intellectual stores. They bring our philosophers into contact with the outside world; furnish hints and suggest lines of inquiry which may afterwards prove fruitful of discovery; bring into one central treasury the products of patient and isolated research; and stimulate the zeal, while they repress the vanity, of those who are associated for a common object. A friend, who happened to be present at Dundee, reports that it was those devoted to branches of knowledge in which scientific demonstration was most rigorously required who exhibited the least assumption, and that in sections where facts are scanty, a speculative spirit was most rife. While the latter are year after year airing their crude theories and gaining momentary attention by the novelty of suggestions which they cannot prove, the former are slowly building up, stone by stone, a structure of knowledge which is a permanent gain to the world, and which is likely in the end to form a platform from which a wider expanse of the illimitable ocean of truth may be surveyed.

Those who think that the progress of scientific truth cannot, under any circumstance, undermine, or clash with revealed truth—believing that their spheres are totally distinct—will entertain no nervous anxiety as to the drift of geological or ethnological discovery. Such interesting revelations as the Palestine explorers have brought to light will, in their view, go farther to sustain historical Christianity than will the results of prehistoric inquiry, and indications of the antiquity of the human race, to subvert it. Religious truth is not bound up with the Hebrew chronology, nor do we wisely repair to our Bibles for a scientific account of the creation of the world. No doubt the development theory tends to overthrow the current conceptions of the origin of mankind, but it still remains an abstraction incapable of demonstration, and rejected by some of the foremost of our sceptical philosophers. It is a chain constructed by the ingenuity of theorists, but the numerous "missing links" which are needed to make it homogeneous cannot be found. It may be, as seems to be deducible from the discoveries of a human skeleton and human relics in the great bone cavern of Brixham, "that man occupied Devonshire while it was the home of extinct lions, hyenas, the mammoth, and their contemporaries." If this could be proved, it would only show that mankind had existed long anterior to historical records, and that we ought not to look to Scripture for a complete history of the human race. Even geological science is still based upon insecure foundations. The theory of the primary formations will be overthrown should the belief of Professor Ansted that stratified rocks in the lapse of time change into granite, and are formed with water under pressure, be confirmed by subsequent research.

Believing as we do that all truth comes from one source, we are quite prepared to admit with Dr. Tyndall not only that it would be vain, but foolish, to attempt to stop investigation as to the actual and possible combinations of matter and force. And very forcibly he states the limit to these researches. In his lecture to working men the Professor thus describes the difficulty:—

At the present moment there are, no doubt, persons experimenting on the possibility of producing what we call life out of inorganic materials. Let them pursue their studies in peace. It is only by such trials that they will learn the limits of their power. But while I thus make the largest claim for freedom of investigation, while I, as a man of science, feel a natural pride in the achievement, while I regard science as the most powerful instrument of intellectual culture, as well as the most powerful ministrant to the material wants of men,—if you ask me whether science has solved, or is likely to solve the problem of this universe, I must shake my head in doubt. We have been thinking of matter and force; but whence came matter? whence came force? You remember the great Napoleon's question. When the *savans* who accompanied him to Egypt discussed in his presence the problem of the



universe, and solved it to their own apparent satisfaction, he looked aloft to the starry heavens and said, "It is all very well, gentlemen; but who made all these?" That question still remains, and science makes no attempt to answer it. As far as I can see, there is no quality in the human intellect which is fit to be applied to the solution of the problem. It entirely transcends us.

It is here that Revelation steps in to lift the veil. How far soever the philosopher may carry his researches, he cannot dispense with a First Cause, unless ignoring irrefragable evidence, as well as his inner consciousness, he is content to believe that life is evolved out of matter. Even then he has caught no rays of light, but only wandered further into darkness and mystery. Is it not then rational in the man who has faculties and yearnings which are of no service to the philosopher, to accept a revelation of the Creator which not only "solves the problem of the Universe," but harmonises with the moral instincts of man, satisfies his highest aspirations, gives a purpose and exalted dignity to his destiny, and enables him to "look through Nature up to Nature's God"?

#### SAILING NEAR THE WIND.

"Now, Ethel, my dear, you are not to touch that," said a fond father to his two-years-old child, "or papa will be very angry with you." "No," replied Ethel, with a hesitancy of manner which played the tell-tale concerning her will, and within a few seconds she began to sidle up to the forbidden object. She fixed her eyes upon it, and narrowly examined it, now on one side, then on the other, whilst the twitching restlessness of her tiny fingers indicated the difficulty with which she held them under restraint. Then, raising one of her hands, the forefinger of which she extended, and looking with sly and saucy expression into her father's face, she traced an outline of the article which he had prohibited, as near to its surface as she could without touching it, and, with the arch simplicity of childhood, said, "No, Ethel not touch that." Strikingly human, was it not? For, men resemble mules in this respect—as any Alpine tourist may have observed—that, however roomy the path may be that leads beside a giddy precipice, the animal invariably prefers to pick his way as close to the edge of the abyss as possible; and men, whenever they abandon themselves to their natural impulse, always show a tendency to skirt the ground from which they have been warned off as closely as it is practicable for them to do, without actually crossing to the thither side of it. The predisposition may be corrected by discipline, but that it is strong within us is made apparent by the artless tricks of childhood.

The tendency of which we have given a familiar illustration, when it passes into act, is commonly described by the phrase of "sailing near the wind." It exhibits itself in an immense variety of ways, but essentially its characteristics are always the same. A recalcitrant will held in check by apprehension of consequences, is the primary element of it—disloyalty of heart reined back by fear. This, doubtless, is the reason why it never, even when most successful, commands respect. It may be ingenious, fertile of resource, clever, marvellous for tact, brilliant in its manoeuvres, triumphant in its issues—but it is at heart a traitor and in temper a coward. Its purpose is always such as it wishes to disown, and it gains that purpose, if at all, by hoisting false signals. Now the world, unhappily, looks with comparatively easy tolerance upon sin, as such—but it usually regards with contempt the sin which skulks behind a virtuous pretence. And, as it fails to commend itself to the esteem of others, so it tries in vain to win the approbation of conscience. Men who are in the habit of marching as close as they can to the confines of evil, for the purpose of snatching up some of the immediate advantages of the dubious neighbourhood, without actually crossing the border, reap very little comfort from their partial self-restraint. They cannot tell the story of what they have done to their own consciences without sophistication, and they never retire from the confessional with full satisfaction. They may put a cheat upon themselves, but then they know that they are putting a cheat upon themselves. They are not so wholly their own dupes that they cannot see through their own meanness, and they never gain their ends without losing in return their self-esteem.

The most common form, perhaps, in which the tendency to sail near the wind displays itself, is that which has respect to truthfulness of speech. A man desires to leave upon the mind of another an impression differing from that which would be made by a knowledge of the actual facts of the case. He

dares not blurt out a bare lie—he has not been used to commit this open outrage upon his moral nature, or, possibly, he has not the hardihood to brave the consequences to his reputation, in the event of his falsehood being detected—but neither has he the manliness to tell the simple truth, lest by so doing he should defeat his own wishes. He tries therefore to reach his point by adroit steering. He so manages the drift of his discourse, as that without passing the line which divides truth from falsehood, he may run so near it that only a sharp eye can discern on which side of the line he is. In fact, so far as words are concerned, he may succeed in tracing for himself a course which keeps within the limits prescribed to veracity, and may yet get so near to what is untrue, as to answer all the ends of downright lying. There are many ways in which this may be effected, which, we fancy, do not need to be particularly described. The point to be noted is this—that the intention is to mislead and to deceive—and, if possible, to do so without using terms which contain within themselves any positive contradiction of the facts to which they relate. The lie may be black enough in the heart of him who is to profit by it—but it drops a veil over its face, and is sent abroad in the clothes of truth. Its essential nature, however, is not changed—its object is the same whatever the disguise it wears. We hardly know which is the most decisive proof of an ignoble nature—reckless lying, or sailing near the wind.

But the tendency sometimes shows itself in another form, and stands related, not to truthfulness of speech, but to honesty of dealing. The commercial world has presented some illustrations on a grand scale, of late, of the ingenuity which can find scope for itself in sailing near the wind. There may be, however, some danger lest the very magnitude of equivocal transactions which seem to have been common in the region of high finance, and against which every mouth justly exclaims, should give cover to a multitude of petty delinquencies of a similar kind, and induce habitual sinners in a small way to regard their own peccadilloes as really excusable, if not justifiable trifles. In fact, the art of sailing very close to the wind is carried to high perfection by many who neither get, nor very seriously expect to get, any great profit out of it. They may have done so when they began to cultivate it—but the practice has become so common, that those on whom it is practised have learned to make allowance for it in their ordinary estimate of commercial credibility. Unfortunately, the art once learned is not readily unlearned, and the habit once formed requires effort to set it aside.

It is unfair, however, to pick out trading operations as if they furnished better or more numerous illustrations of our subject than other, and, perhaps, higher walks of life. Certainly, literature is not a single step behindhand in its mastery of the art, and (we blush while we write) newspaper literature in particular. Political controversy must be of a very elevated order in which the writers who take habitual part do not strive to get the advantage of their antagonists by hugging the most adverse breeze. Some there are, no doubt, whose avowed principle it is, to catch and to profit by the rising gale. Their course is to no settled destination, and they feel themselves at any instant free to run before the wind. Of these we do not speak. But there are others who desire to be thought in pursuit of some definite object, and to be guided in their course by fixed views and high principles. When they are found in their statement of facts, in their selection of illustrations, in their use of arguments, in their reviews of publications, in their awards of praise or censure, in their suppression of what is true and their suggestion of what is untrue, preserving all the appearance of impartiality, integrity, and candour, and yet in reality running as close as they can well get to prejudice, disingenuousness, malignity, they lay themselves open to the same rebuke as that which they are always forward to administer to trading dishonesty, and are even more guilty than those whom they love to castigate, of sailing near the wind.

The practice of the art, we deeply regret to say, is not by any means confined to secular callings. Illustrations of it are said—and we fear with truth—to be numerous in what passes for the religious world. We shall not humiliate the reader by a specimen-exhibition. We prefer to turn from a contemplation of the evil to a consideration of the remedy. There was once inspired for a short lifetime in the likeness of man a perfect and spotless representation of Truth—so perfect, so full, so undimmed by human infirmity, that He challenged for Himself the right of being received by His brethren as *The Truth*. Certain it is that much converse with the records of His life

invariably produces a delicacy of perception and a sensitiveness of conscience with regard to the claims, the ineffable loveliness, and the inextinguishable glory of truth, not otherwise to be obtained. There is nothing like the devout study of that life for inspiring a taste for all the forms in which truth can best express itself, whether in thought, desire, speech, or action. Let any one who doubts it, try it! Let any one who longs to exorcise from his inner man the insincerities which nestle there, often but dimly seen, sometimes in such a misty obscurity that no self-searching can penetrate it, bring himself habitually into the light of that pure, holy, Divine life, and ray himself in its sunshine as frequently as he may; and gradually he will find every kind of untruthfulness become distasteful—nay, abhorrent—to him, and no art will then appear more despicable to him than the too-common art of "sailing near the wind."

#### Foreign and Colonial.

##### FRANCE.

It is announced by the *Temps* that the Emperor Napoleon, accompanied by the Empress, will shortly visit the King of Prussia at Berlin, and that the Sovereigns of the North-German Confederation will assemble there to meet him. The Berlin papers, however, do not pretend to know anything to justify the supposition that such a visit is expected.

It is said that the French Government is urging Denmark in the strongest manner to show a conciliatory disposition towards Prussia in the North Schleswig question; also that the Austrian Government declares that Austria has no interest in the settlement of that matter.

Anxious times appear to be impending over the financial world of Paris. The difficulties of the great society of the *Crédit Mobilier*, long whispered among well-informed commercial men, have at length come to a climax. Unprepared for disaster, the only resource has been an appeal for help to the Bank of France. The advance asked for was very large—three millions sterling, it is reported. The directors, who comprise some of the ablest and wealthiest capitalists of France, have sufficient confidence in the ultimate career of the concern to offer their individual guarantee for half the amount, and it is believed that the loan has been granted.

##### ITALY.

On Monday the King of Italy opened in person the new Victor Emmanuel Gallery at Milan. A large crowd was present, and the King was loudly cheered. His Majesty subsequently left for Turin.

It is said that negotiations are in progress for the occupation of a portion of Roman territory by the Italian troops.

In an article published on the 10th inst., the *Gazzetta del Popolo*, a Ministerial organ, considers that there can be no doubt of Garibaldi's intention to make a movement against Rome after his return from Geneva. It states that he has left in the towns upon the Roman frontier all the elements of such an enterprise, and that when he returns to Italy he will have nothing to do but to fix the day and the hour of action. The writer continues:—

We cannot yet feel all the tremendous responsibilities to which Garibaldi exposes Italy, so great is the universal wonder at such blind persistence. The warnings which Garibaldi has received from so many various quarters are of no avail, neither is he impressed by the open repugnance with which the persistent and alarming reports of his projects have been received during the last two months in every province of Italy. Equally, too, does he disregard the internal difficulties of Italy, whose present situation is like that of a ship tempest-tossed in mid ocean. To go to Rome, is for Garibaldi a work that he has undertaken to perform. He wrote in 1862 that the French would have made his grave beneath the walls of Rome. Prevented at that period from carrying out his design, he now again takes it in hand. But the imperial phantasm no longer disturbs his poetical illusion, and he reckons upon having nothing to deal with but the undisciplined remnants of an army already in course of dissolution, and being thus able to hoist the spotless banner in the Campidoglio almost without striking a blow. Why may not the facile victories of Palermo, Calatani, and Milazzo be reproduced at Terracina, at Albano, and at Rome? Garibaldi is still the legendary hero, and his friends at Geneva will at this moment have proclaimed it in chorus. When our painful surprise has passed, and we can consider the formidable dangers of the expedition, the levy of bucklers will perhaps have commenced. And what may we then expect?

Several arrests have lately been made in Umbria, near the Roman frontier, of persons suspected to be revolutionary partisans, and evidently on their way into Roman territory.

It is said that Garibaldi's sudden return was caused not by his *fiasco* at Geneva, but by a letter from King Victor Emmanuel, addressed to him as a friend, and entreating him to abandon his projected attack upon Rome. According to another account Garibaldi has returned to Italy to get the money obtained for the raid upon the Papal territories by his son Ricciotti from his English and Scotch admirers. It is added that there has been a real break between M. Ratazzi and Garibaldi. The latter calls the Minister a rogue, who retaliates by assuring the General that he is quite ready for a second Aspromonte.



## GERMANY.

In yesterday's sitting of the North German Parliament Dr. Simson was elected President by 132 out of 187 votes. The Duke of Ujest was elected First, and Herr von Benningsen Second Vice-President; the former by 158 votes out of 189, the latter by 99 out of 180.

The address of the Upper Chamber of Baden, in reply to the speech of the Grand Duke, is very outspoken. It says:—

The German nation will not regain tranquillity and internal peace until the final means shall be found of restoring and rendering more complete the necessary national connection between the already attained union of the North German power and the South German States, and thereby furnishing to the German people the conditions of its existence and prosperity. Nor will Europe arrive at the full conviction of secure peace until the reorganisation of Germany shall be accomplished on both sides of the Main. For the union of Germany is identical with the observance of natural right, respect for popular liberty, the peaceful progress of civilisation, and the necessary restriction of all policy of conquest. We recognise in the conclusion of an offensive and defensive alliance between the South German States and Prussia, a momentous first step towards securing the German people and German territory from every hostile attack and all foreign interference. Together with your Royal Highness's Government, we consider the reform of the South German military system upon the basis of universal liability to service, in closest connection with the Prussian military code and subordination to tried Prussian leadership, as indispensable to render the common Fatherland as powerful as its position in the centre of warlike great powers and its political tasks in Europe demand. It is true that in following up this course new and large demands would be made upon the personal support of the citizens and the tax-paying power of the country; but these sacrifices would not be spared us under any other line of policy, and we should further have to apprehend they would be useless and void of result. The moral law of the universal system—that the political advance of nations cannot be attained without manifold exertion of their strength—applies to us as fully as to others. We shall take into consideration the military estimates brought before us in this spirit.

## AUSTRIA.

The *Official Evening Post* of Vienna contradicts the report that the Austrian Government intends to confiscate the Church property to meet the present financial difficulties. The Ministerial proposals for the apportionment of the public debt and expenditure are said to be these:—A capital sum, represented by interest to the amount of two and a half millions sterling, is to be deducted from the sum total of the public debt, and with this Hungary is to have nothing to do. The interest on the remainder of the State debt amounts to twelve and a half millions sterling, of which Hungary is to pay 30 per cent. That country will also pay 30 per cent. of the general expenditure of the empire, and it is expected that her total quota of taxation under this arrangement will amount to from five and a quarter to five and a half millions sterling. The deficit on the Budget is said variously to amount to from £4,800,000 to £5,500,000. It will be covered by loans, the burden of which, as well as the general expenditure, will be borne by both portions of the Empire.

The Emperor of Austria has been on a visit to the King of Bavaria at Munich and Frosenhafen.

## TURKEY.

The Porte has officially proclaimed a full amnesty to the Cretan insurgents, and a suspension of hostilities throughout the island, allowing the Cretans themselves a delay of one month and a half, to give up their arms or emigrate altogether; and to the volunteers a delay until the 20th October, to quit the island. The Porte also offers means of transport to all desirous of leaving. Meanwhile, the blockade will be strictly continued. The Egyptian troops were returning home.

There are now, it is stated, over 30,000 Cretan refugees in Greece. A letter from a foreign diplomatist at Athens says:—"The fable of Turkish massacres has been laughed at by the very Cretans: 936, brought over by Admiral Simon, in the *Renommée*, declared positively that they knew nothing whatever about massacres; only one woman said she thought her brother had died in an encounter. The consular telegram about murders was an untruth. Most of the consuls there (in Crete) are natives, and have 'taken in' the foreign representatives."

## AMERICA.

The Republicans have carried the Vermont elections by a reduced majority.

Acting Attorney-General Brinkley had furnished an official opinion, justifying the removal of General Sickles by President Johnson, on the ground that General Sickles had been guilty of military insubordination, and had contracted the powers of the judiciary by forcibly preventing the execution of civil processes in the National Circuit Courts of North Carolina.

A letter from Philadelphia says:—

As President Johnson last year secured the Republican triumph at the autumn elections by his unfortunate Northern tour, so this year he has rendered another Republican success morally certain by his sudden outburst against the Southern commanders and his threatened breach with General Grant. The Democrats will again set up their candidates only to be knocked down; and, foreseeing this, they do not hesitate to blame the President. His judicious course, if continued, will give the extreme Radicals control of affairs for a long time to come. General Grant, it is feared, will break into an open rupture with the President and withdraw from the Cabinet, for he cannot afford to re-

main there and sacrifice his political character and reputation as the other Secretaries have done; and if he goes Johnson will have scarcely any strength left, and the remaining eighteen months of his Presidency will be only an exhibition of feeble attempts to fight his too powerful enemies.

The *New York Tribune* positively asserts that a serious disagreement has taken place between General Grant and President Johnson relative to each other's powers under the Reconstruction Act.

President Johnson had accepted an invitation to preside at the dedication of the Antietam Cemetery on the 7th.

The Fenian Congress was holding sittings at Cleveland with closed doors. The *Herald* asserts that another raid on Canada was being organised.

Two hundred military officers had been thrown into prison in Mexico for plotting against Juarez.

General Grant has instructed General Howard to retain his position at the head of the Freedmen's Bureau.

The negroes are carrying things with a high hand in the Southern States. In Mississippi they have 12,000 majority, in Louisiana over 38,000, in Alabama over 17,000, in one city of South Carolina 2,000, and in the whole State 13,000, Virginia alone having a majority of white citizens on the register.

The question of paying off the Five-Twenty United States Bonds in currency is being politically agitated.

## FOREIGN MISCELLANY.

The Dutch Chambers were opened on Monday by the King.

A Rio telegram claims a "decided victory" for the Brazilians over their Paraguayan adversaries.

The Prince and Princess Royal of Prussia will visit England at the end of October.

Under the new Constitution of Peru no other religion besides the Roman Catholic is to be allowed to exercise public worship.

An American squadron, under the command of the well-known Admiral Farragut, has arrived at Copenhagen.

The betrothal of the King of the Greeks to the Grand Duchess Olga will take place about the middle of October.

A rare animal in the south of Europe, the lynx, has been captured in the department of the Maritime Alps, with her family of young ones.

A letter from Canea says:—"Omar Pasha may be seen at Canea sitting at his window smoking his long Turkish pipe; he looks a good deal pulled down lately, and has a nasty cough."

It is stated that the physical and moral condition of the Empress Charlotte is so much improved that it is not any longer considered needful that Dr. Bulkens should be constantly in attendance.

THE LATE INSURRECTION IN SPAIN.—It is announced that the last of the small bands in Catalonia has now disappeared, and that general tranquillity prevails.

The Emperor of Russia has sent to the city of Paris a magnificent porphyry vase in remembrance of the fête which was given him at the Hotel de Ville. His Majesty has expressed a wish that this work of art should be placed in the Galerie des Fêtes.

HAYTI.—Several towns in Hayti had revolted against Salnave, and had offered the presidency to Cabral. Salnave was reported to be a fugitive. The movement to secure a union between San Domingo and Hayti was making progress.

REMOVED ABDICATION OF THE KING OF GREECE.—The *Vienna Presse* says the King of Greece has firmly declared his determination not to return to Greece, and adds that the Russian Government is using all its efforts to turn his Majesty from this resolution.

THE CZAR AT LIVADIA IN THE CRIMEA.—A party of American tourists had an interview with the Czar on the 26th ult., and presented an address to him. Nothing, it is said, could exceed the hearty and frequent expressions of welcome to the party as American citizens by the Emperor, Empress, and their officers in attendance.

A WEATHER PORTENT.—Birds of passage are said to have begun their annual migration southwards through Belgium a month earlier this year than usual: already long lines of storks have taken flight; bustards have been killed in the neighbourhood of Paris, and wild ducks have passed in such numbers that the eye cannot follow them. This is a preage of a hard winter.

THE DEBTS OF THE AUSTRALIAN COLONIES.—South Australia, with a population of 165,934 souls, owed, at the close of 1866, 751,600*l.*, or 4*l.* 10*s.* per head; whilst for the other colonies the returns were as follow:—New South Wales—Population, 421,000; debt, 5,638,530*l.*, or 13*l.* 8*s.* per head. Victoria—Population, 2,998; debt, 8,733,446*l.*, or 13*l.* 16*s.* per head; and Queensland—Population, 95,100; debt, 3,021,186*l.*, or 31*l.* 15*s.* per head.—*Australian Paper.*

AUSTRALIAN ABORIGINES.—The *Melbourne Argus* states that the marriage of two educated aborigines was celebrated on the 10th of July with considerable ceremony at the mission station, Ramahyuck, Gipps Land, in the presence of a large number of spectators. In Tasmania the aborigines have come to their last man, William Lanney, "a bluff young gentleman of 26 or 27"; but there are three aboriginal women living, none of them young. Lanney embarked for England in the *Ethel*, and hoped to be received by the Queen.

CO-OPERATION IN NEW YORK.—Co-operation is by little and little, gaining a foothold of actual existence in the city. Very naturally, the first point on which it takes a stand is that of building, for of all elements of a city's growth that is, perhaps, the most necessary

and the most lucrative. There are already two "Union Co-operative Building Societies," called distinctively the "First" and the "Second." The first has nearly completed its limited roll of membership; the bound being set at 500, and 489 being now *bona fide* paying members, holding shares to the amount of 1,220,000 dols. There is also a "Union Co-operative Coal and Wood Company."—*New York Times*, August 31.

NEGRO CANDIDATES FOR CONGRESS.—In Georgia the two negro candidates for Congress who have announced themselves are industriously pursuing their canvass. One of them, named Ellick Mahaly, has published a very sensible address, in which he promises, if elected, to do all he can to reconcile the two sections, and that while his greatest efforts will of course be directed to the interests of his own race, he will "do his best to ameliorate the condition of the whites." He also favours a repeal of the cotton-tax and a universal amnesty, and as he is in great earnest in his canvass, and the negroes all support him, they being the majority of the registered voters, there seems to be nothing to prevent his going to Washington and sitting in the House of Representatives with his brother Republicans.

A GIRL MARRIED TO AN IDOL.—A curious account of the marriage of a Hindoo girl to an idol is given by the *Oude Gazette*:—"Some time ago a vernacular paper of the North-Western Provinces announced the arrival of an old Deccan Brahmin with his family in the town of Muthra, where Rungacharfe, the high priest of the Ramanojee, greatly patronised him. The old Brahmin had two daughters, one a grown-up girl and the other only nine years old. Whilst residing at Muthra the youngest girl gave out that Krishnaje (one of the incarnations of Vishnu, the Hindoo god) appeared to her in a dream, and proposed a nuptial alliance with her. Next day the girl was with great pomp married to an idol worshipper in a Hindoo temple."

NEGRO JOURNALISM IN AMERICA.—The *Elevator*, published at San Francisco, is edited by a coloured man, and circulates 2,300 copies.—The *Pacific Appeal* is published by coloured men.—The *New Orleans Tribune*, published daily and weekly, is managed and edited by men of colour, and circulates about 10,000 of each issue.—The *True Communicator*, recently suspended, but to be revived, was published at Baltimore, and had for its editor George T. Cook, a coloured man.—*Zion's Standard and Weekly Review*, published at New York, edited by William Howard Day (coloured), circulates 4,000 copies, has all its literary and mechanical work done by coloured people.—The *Christian Recorder*, Philadelphia, published by the African Methodist Episcopal Church, and edited by the Rev. James Lynch, a man of colour, circulates 5,000.—The *People's Journal*, Brooklyn, edited and printed by a coloured man, circulation 2,000, and *The Freedman's Torchlight*, are both published by the African Colonisation Society.—The *Coloured Citizen*, issued at Cincinnati, Ohio, circulates 2,400 copies, and is under the entire control of coloured men.—*Trubner's Record.*

GREAT PROGRESS IN AUSTRIA.—In the so-called good olden times there was no individual security guaranteed by law, but, practically, there were few cases of violence. After 1849 this was altered for the worse, and it is only since the compromise with Hungary, and since the Reichsrath has placed personal liberty under the guarantee of the law, that a radical change can be said to have taken place. You come and go to and from Austria, and you move about as freely as you do in England; no one asks you who you are, and what your business is. For any one like myself, who has only known the old system, it seems like a dream. As censorship is abolished, books and newspapers come in as freely and, as far as my experience goes, as regularly, as in any other country on the continent. My experience with letters is too short to be conclusive, but they have been hitherto equally regular and untouched. But the most extraordinary thing is the change in the press. The *Vienna Gazette* and the *Oesterreichische Beobachter*, which was edited by the Foreign Office, were once the only papers; now not only Vienna and provincial capitals, but small towns, have their own local papers, and, especially in some of the organs of the different extreme factions of the Austrian nationality, you find things which very likely the boldest organ of Fenianism in Ireland or England would hesitate to insert, while in France, Germany, and probably Italy, such outbursts would not be tolerated for an instant. The present law on the press in Austria, as well as Hungary, still insists on certain administrative formalities, such as guarantees, when the paper is established, but once established the paper is out of the control of the Government, and can only be prosecuted before a jury. The removal of such restrictions and tutelage of the press as has existed in Austria, must, of course, produce some excesses, but freedom brings its own remedy. The more this freedom extends and the more papers are started the smaller will be the evil. One will correct the other.—*Letter in the Times.*

DEATH OF AN ECCENTRIC PARISIAN.—The Paris correspondent of the *Express* tells the following story:—"Most of the omnibus conductors in Paris, more especially those on the line from the Barrière du Trône to the Palais Royal, have been for years familiar with the face of a little old man with a cheerful look, sparkling eye, and grey hair, who literally passed half his life riding in omnibuses. This eccentric individual got into the first omnibus which left the quarter in which he lived, at seven o'clock in the morning. He went in the first instance to the Palais Royal, and then somewhere else. He took half-an-hour for his breakfast, and an hour for his dinner. All the rest of the day he passed in



omnibuses, and he always contrived to get a seat in the last omnibus from the Palais Royal to the Place du Trône at midnight. He sat whenever he could in a corner next the door, so that he might talk to the conductor, and betrayed visible vexation when he could not get the place. On getting into an omnibus he always asked for a 'correspondence'—i.e., a ticket entitling the bearer to ride for nothing on some other line, but he very seldom made use of it. His habit was to put the ticket in his waistcoat pocket and pay afresh in the next carriage. Two days ago, after taking his dinner in a third-class restaurant which he frequented, in the Rue Velledo, he asked the waiter to let him sleep a little, but begged him particularly to wake him in half-an-hour, as he had to take the omnibus for Batignolles. When the waiter came to him he shook him by the shoulder in vain. The little old gentleman was dead. The doctor called in certified that he had been carried off by an apoplectic stroke. The domicile of so great an omnibus-traveller was easily found. It turned out that he was a native of Nantes, whose head had been turned by his unexpectedly coming into a considerable fortune. He was under the delusion that he was a secret inspector of omnibuses, whose duty it was to go about and report the number of passengers, with a view to discover the frauds on the part of conductors. 1,500 omnibus correspondence tickets, carefully sorted and labelled, were found in one of his drawers."

**THE LABOUR QUESTION IN AMERICA.**—With the operations of our English unionists it may be interesting to compare two labour strikes which have occurred in the United States. In Detroit the compositors on one of the daily newspaper offices got into a quarrel with their employers, and the Typographical Union announced a "strike." The newspaper attacked was aided by the others in the city, and the compositors in them deserted their frames, and the papers had to get their type set up in the best way they could. The editors and contributors became amateur compositors, and in this way small sheets were issued daily from the offices in lieu of the papers, and efforts were made to get compositors elsewhere. The union, however, tampered with the men sent for on their arrival in town, and the quarrel became so bitter that people were waylaid and beaten, and the proprietors of the newspapers declared that they would cut loose from the union for ever. They persevered several days, picking up a man here and there, until finally the rebellious printers were starved out, the power of the Typographical Union broken, and the strikers glad enough to get back to work on any terms. The Detroit papers are now issuing their usual large sheets, and they claim a complete triumph. The other strike recently reported is among the train hands, signalmen, and others on the Mobile and Ohio Railway, running from Mobile to the Ohio river. This strike began some days since among employes, who alleged that they had not been paid for eighteen months, and who refused to work any longer. It extended rapidly along the line, nearly all the hands making the same complaint, and finally the strikers, from determining not to work, proceeded further, and at a meeting in Jackson, Mississippi, resolved that trains should not run. They accordingly stopped all trains at that and several other places, and now the road lies idle. A squad of engine-drivers from Illinois were put to work on August 24, but the strikers drove them off. There have been no riotous proceedings thus far, but troops have been sent to Jackson to prevent them. There seems at present very little prospect of getting the road in operation again—it has been stopped five days—and, as it is a great highway of traffic in the south-west, this is quite an inconvenience.

**CHILDREN LOST IN THE BUSH.**—Late on Sunday night, the 30th of last June, the Daylesford police were told a sad story of missing children. At ten o'clock that morning three boys, William Graham, aged seven, Thomas Graham, aged four, and Arthur Burnan, aged five years, the sons of respectable persons, started from their homes, in Connell's Gully, to search for wild goats. They did not come back to dinner, and the fathers, somewhat alarmed, started with some neighbours to look for them. By some means or other it was ascertained that they had gone towards the junction of two creeks, but all traces were lost on the ranges between Sailor's Creek and Blanket-flat. Night set in, and the anxious fathers spoke to the police, three of whom turned out at once and joined the parents and Blanket-flat police in a search which lasted till one o'clock in the morning. The night was cold and dark, and as no good could be done by looking further, operations were suspended till the morning. Then further inquiries elicited that a storekeeper named Mutch had seen the children four miles on the Ballan-road, and had directed them to follow the telegraph wires back to Daylesford. They must have been afterwards led astray by the beaten track of Specimen-hill, on which, about dusk, they met a boy named Quinn, who told them that they were going from Connell's Gully instead of to it. The eldest boy did not seem at all alarmed; but since Quinn left them they have been lost. This information was the fruit of Monday's search, and becoming known, it caused a feeling of wide-spread excitement. The miners of the Specimen-hill Company's claim put aside their work and began a search, in which they were joined by the men on the Corinella mine, the Telegraph saw-mills, and Clarke's mills, and nearly all the splitters in the terrible forest. The weather was boisterously wet and cold, but though it obliterated tracks it did not deter the zealous searchers, who at last found impressions of two different-sized children's shoes, two miles from Specimen-hill, and in the direction of the source of the Werribee river. This is all Ballarook forest, and a nearly impenetrable region, the scrub growing high and abundantly, so that a man might

securely hide from his pursuers a very few feet from them. Even the searchers themselves got bewildered, and when night set in the task was abandoned in despair. The party returned to Daylesford on Tuesday evening; but so violent was the ebullition of public feeling at this want of success that a public meeting at Bleackley's Hotel was called that very night. The town crier went round, the fire-bell rang, and at eight p.m. the large room of the inn was filled to suffocation. The mayor presided, and with one voice it was agreed that business should be utterly suspended next day, that the search might be prosecuted by the inhabitants and the police, who had obtained the services of black trackers. The rendezvous was fixed at the Specimen-hill works, the manager of which kept the whistle, which could be heard two miles, sounding to nightfall. The fire-bell was also rung at given hours, and all day long the work continued, under the guidance of experienced bushmen, who carried bread and wine for the revival of the lost ones if found. Altogether, 600 or 700 persons joined in the search. Though all was in vain, the labour of love was not suspended. Next day the shops were still kept shut, 500 persons went out, and in the evening 70*l.* was collected and offered as a reward for the recovery of the lost children. The reward was subsequently increased to 200*l.*, and the Government offered a reward of 100*l.* more; but this was for the encouragement of bushmen and others, not the people of Daylesford and neighbourhood, who continued their exertions all through the week with such utter unselfishness that it was only to remove a great public inconvenience that shops were partially opened on Friday. All was still in vain, however, and a month has elapsed without furnishing the faintest clue to the fate of these poor children. The two fathers, Graham and Burnan, have written to a local paper to express their sincere and heartfelt thanks to the inhabitants of Daylesford, and their satisfaction that all that human aid could do has been done. The children cannot possibly have survived, although they were accustomed to travel about the ranges, were familiar with their father's stories of camping in the bush when he was a trader among the Caffres, and the eldest one had often talked of what he would do if benighted in the bush. The pecuniary sacrifice made by the people of Daylesford, beside their offer of reward, cannot be less than 1,500*l.* Melancholy as this story is, it has a bright side in its exhibition of an unselfish public spirit, which we are convinced is not confined to Daylesford, and of which we as Victorians have good reason to be proud.—*Melbourne Argus.*

#### THE EXPEDITION TO ABYSSINIA.

The *Telegraph* gives the following particulars of the preparations for the war against the Emperor Theodore:—

The invading army is to be made up of 10,000 troops, chiefly Panjabees, and a proportion of cavalry. An Indian army cannot move without an immense train of attendants; and accordingly, at the lowest estimate, the camp followers must be set down at no fewer than 25,000, from the wild Laascars to the "ferocious Dhoolies." With these are to be sent four field batteries of artillery, and also one mountain battery, consisting of six rifled steel seven-pounder guns, which are to be carried on mules. Next, there is to be a supply of Hale's rockets, 5,000 breech-loaders and revolvers, and a field telegraph. Such an army cannot move without a vast number of beasts of burden, and hence there are to be 21,000 mules and 5,000 camels. So much for the actual invasion of Abyssinia. But the troops have first to be transported from Bombay; and we have in this country chartered fifteen large steamers, which will go to India by way of the Cape. Of these, three are hospital ships, the aggregate burthen of which is 7,000 tons. Each of the three is fully equipped with punkahs and dissecting-tables, and furnished with doctors and their satellites. Beside these vessels, five or more steamers are taken up to carry mules from the purchasing depôts in the Mediterranean to Egypt. Of the mules 14,000 are to be procured in the Persian Gulf and elsewhere in the East; 5,000 are to be purchased in the Mediterranean—at short notice, which is equivalent to high prices—by officers bearing the commission of the War Office, but acting for the Indian Government; and Colonel Kennedy, with the Brigade Major and a detachment of the military train corps, has been sent to receive the animals at Alexandria, and see them safely embarked at Suez. It is not improbable that some may be sent by Port Said, through the impracticable and non-existent canal which the French have had the impudence to make in opposition to our opinion. Indeed, the Indian Office has received audacious offers to convey the stores by that route. Whether the way by the Canal, the Isthmus, or the Cape be used, however, the expense attending each part of the expedition must be great; and when the English taxpayer knows that for the freight of the transport vessels alone he must pay something like 30,000*l.* a month, he will understand what is meant by an Abyssinian war.

Most of the steamers have sailed from Liverpool for Bombay, including the *Queen*, which is able to carry, with slung hammocks, 3,000 men. We learn by telegraph that the first steamer of the Abyssinian expedition had left Bombay with an exploring party for Massowah, and was expected to reach that port in about ten days. She is chartered from the British India Steam Navigation Company, from whom three other vessels have likewise been taken for the service.

The *Army and Navy Gazette* states that four battalions of European infantry will form part of the expedition. Those selected are the 1st battalion 4th (King's Own) from Bombay, 26th (Cameronians) from Belgaum, 33rd (Duke of Wellington's) from Kurrachee, and 45th (Sherwood Foresters) from Poona. All these corps are in a high state of efficiency.

The *Globe* says:—"It is reported that Waag Shum, the Chief of Lasta, is meditating an attack on Magdala. Should this prove true, it might not improbably lead to the release of those of the prisoners who are confined at Magdala, as it is understood that Waag Shum is very well disposed to the Abuna or bishop, who is confined with our fellow-countrymen, and who might be expected to exercise his influence in their favour. The prisoners in Debra Tabor, where Theodore himself probably is, would not be directly affected by the capture of Magdala, which is seventy or eighty miles distant. The report, however, requires confirmation."

In a letter to the *Times*, Mr. Dufton describes the main features of the road from Massowah direct to Debra Tabor, King Theodore's capital, and the difficulties an army would have to encounter in a march over it. The information is the result of a journey he made between these two places in 1863—

I will suppose, in the first instance, that the disembarkation would take place near the ancient Adulus, in Annesley Bay, that point being the nearest to the Abyssinian highlands (some twenty-five miles), and also offering the best advantages for the purpose.

In the first place, the troops on landing here would have a plain of some ten miles in extent to cross before the foot of the Taranta mountain is reached. This would be mostly over the sands, which swallow up during the greater part of the year the mountain torrent called the Hadas. Water, however, can always be obtained by digging a few feet. This tract crossed, the mountains now begin to close in on each side, and you pass up a narrow defile without opening to the right or left until the summit of the pass is reached. The mountains on each side are almost inaccessible save to goats and barefooted Shohos, and they attain at the commencement of the route a height of at least 1,000ft. The breadth of this defile averages some twenty or thirty yards, but the bottom is so covered with angular rocks and boulders that the army would almost be compelled to go single file. Indeed, the whole nature of the pass is such that 500 well-armed Abyssinians could hold it against an army, the rocks and trees on the sides of the mountains forming an excellent ambush. As the territory, however, is only occupied by Shohos, who are not armed with guns, and are not numerous, no obstacle would be found on this score. The summit of the pass is about 8,000ft. above sea level, and fifteen hours at least would be required to reach it. Halai, the first Abyssinian village reached, is in the midst of a fertile country, well watered, and remarkably cool and agreeable.

But it must not be concluded that all the difficulties are overcome when once the table-land is reached. On leaving Halai we shall have to descend again, and an abrupt and rugged descent too, though nothing like the Taranta. We now reach a plain covered with thorny trees and rough sharp-cornered boulders, which continues, though on a gradual incline, till the valley of the Mareb is reached. The Mareb is easily crossed, having at this time (say December) but one or two feet of water, and then succeeds a low flat plain, where the heat is rather great, but not excessively so. There is also a little malaria hanging about here, but an ordinary traveller passes the infected district in a few hours, and the army would do it in a day. You now begin gradually to descend again until you arrive at the summit of a perfectly flat plateau, cool and healthy, which continues for a few miles; after which another descent is made, rugged but not steep, and the succeeding valley crossed, you begin to ascend again on to a similar plateau as the last. Indeed, several of these are crossed until Adowa is reached, at about 100 miles from Halai. Adowa lies rather low, but not so much so as the Mareb; consequently, while it is rather warm it is comparatively healthy. On leaving Adowa a plain road is traversed for some time, but then succeeds several ridges of high hills, covered with boulders and thorny trees, and where the path is sometimes so narrow that the army would have to go single file. One passes, sometimes, also, along the sides of mountains whose incline is so great that a false step would endanger the lives of both mule and rider. These animals, however, can be depended upon. Pedestrians stand a better chance without shoes than with. Some fifty miles over these rocky hills brings one to Tembyen, in a low valley, lying probably on a level with Adowa. The sun here is hot. Tembyen is a thriving Mohammedan town, and supplies to a limited extent might be got here.

On leaving Tembyen the river Geoha is soon after reached, but the road throughout is rough and unpleasant both to mules and men. The path continues for some time along the bed of the Geoha, a mountain stream, shallow and narrow, and then branches off direct to the Tecazze, over a rough country of slaty formation. The Tecazze is about seventy miles from Adowa, and runs between steep rocks, which hedge it in on both sides. There it is hot, but owing to the want of vegetation not unhealthy.

The road continues along the bed of the Tecazze for another fifty miles, during which the stream itself is crossed every two or three miles. This was practicable enough when I passed it at the end of the dry season, but may be more difficult in the month of January, when our troops would pass it. It would then probably have some three feet of water.

On leaving the Tecazze the road is excessively rugged and tortuous, passing over spurs of the Simyen Mountains, whose summits are covered with perpetual snow. But the air here is cool, sharp, and healthy, enabling one to bear better the excessive fatigue. Forty miles from the Tecazze the river Minna is reached, a tributary of the Tecazze, and not much inferior in volume of water to that stream itself. Unlike the Tecazze, its banks are clothed with rich foliage, including monster tamarind and sycamore trees, whose shade at noon is delightful. The Minna is some 100 feet broad.

On quitting the Minna the road crosses in succession mountain after mountain, covered with shattered fragments of rocks, for a distance of fifty miles or so. Climate delightful. We find that we have then attained the vast plain of Bellesa perfectly flat, but dotted here and there with high flat-topped rocks, the remains of some original plateau. Some thirty miles along this plain brings us to the eastern foot of Mount Metza, and by a short and abrupt ascent we attain a small plain beneath its highest summit, in which stands the large village of Ebenat. Crossing the plain of Ebenat a rough



descent carries us into the rocky Reb valley, and a similar ascent on the other side to the undulating plain at the further extremity of which stands Gaffat, with Debar Tabor, town and mountain, presiding above.

The main features of this route are its ruggedness, making the use of the camel totally impossible; the narrowness of the path over a greater portion of it, necessitating the army's marching single file. The salubrity of the climate, this being in general cool and agreeable; the abundance of clear cold water in the mountain torrents, and the magnificence of the scenery passed through. The whole distance, allowing for sinuosities, is about 400 miles, which the army could not do in less than forty days.

I have thus endeavoured to give a fair account of the nature of this road, which has been so much misunderstood, and I shall not trespass on your space further than by stating that notwithstanding its advantages on the ground of healthiness, abundance of water, &c., I do not think it is a practicable one for the march of an army.

#### THE PEACE CONGRESS AT GENEVA.

The chief interest in this motley assembly was the presence of Garibaldi, who presided. There were few other celebrities present, MM. Jules Favre and Louis Blanc excusing themselves from attending on account of their health and private business. At one of the meetings Garibaldi said:—

I may boast of loving Switzerland as a Swiss. The principles which bear sway in Switzerland are those which are dear to me, and which I have always upheld. I feel here as if I were in my own country. Far from me the idea of compromising the neutrality of Switzerland. Still I cannot approve of that somewhat grovelling and somewhat selfish prudence which will risk nothing in order to comfort the woes of others. We do not wish to overthrow monarchies in order to found republics, but we wish to destroy despotism in order to raise upon its ruins liberty and justice. Despotism is a lie, and a lie must always be odious even to those who have not directly experienced its effects on their lives or their interests. The only remedy which I know of against despotism is the universal brotherhood of free peoples.

The General submitted to the Congress a programme in which he advocated the creation of a general and permanent assembly in which all nations should be represented to judge and decide upon all national controversies; the abolition of the Papacy as the most pernicious of sects; the founding of the religion of God—that was to say, the religion of truth and reason, on earth—and a priesthood of genius and intellect instead of a priesthood of ignorance and revolutions. Moral propagandism and the spread of education and war in the only case in which war is lawful—the defence of the weak and the oppressed against tyrants—were the means by which these objects were to be accomplished.

The thanks of the assembly were voted to the General, and on the motion of M. Barni the honorary presidency of the day was conferred upon him. He visited the Polish General Bossak on Tuesday, and after a farewell address on the same evening, he left on the following morning for Italy.

The correspondent of the *Temps* thus describes the appearance of Garibaldi on his first appearance at Geneva:—

We all recognised him at once, though we never saw him before. That mild and captivating countenance, those blue eyes full of tender light, that long blonde beard, now turning grey, were all familiar to us. When I saw him I thought I recognised in him one whom I knew formerly, and near whom I lived on terms of filial friendship. I am not ashamed to confess that my eyes filled with tears, and that a nervous emotion took possession of my whole being. Garibaldi wore the red shirt, over which was a striped grey and black cloak. He had a stick, on which he leaned, and he looked like one of the patriots in a biblical painting.

At Tuesday's sitting M. Simon invited France and Germany to come to a good understanding on the question of obtaining internal liberty. M. Lemonnier said that the republican system of Government alone could put an end to war. At the conclusion of this speech Garibaldi embraced M. Lemonnier.

On Tuesday night a great meeting of Genevese citizens was suddenly convoked, which protested formally in the name of peace and liberty against the proceedings at the Peace Congress. M. Fazy this morning at the Congress addressed the foreign members in that sense.

At the sitting of the Congress on Wednesday, Mr. HODGES, of London, pointed out the cost of war, and expressed his belief in the strength of public opinion, which in England forced electoral reform from the aristocracy. M. C. Vogts read a communication from Madame FANNY LEWALD STAHR, in which she spoke of the absurdity of deciding either private or public disputes by fighting and calling on God to interfere on behalf of one of the combatants. M. GAMBIZZI, of Naples, would not sacrifice liberty and unity. Unity ought to be but a stepping-stone to liberty. He was opposed to centralisation, militarism, and bureaucracy, and expected to see peace result from federalism alone. M. GRUN, of Heidelberg, considered as democrats only those who were opposed to standing armies and to centralisation. M. CHANDEV, of Paris, was of opinion that social reform was intimately connected with the preservation of peace. He was opposed to the system of standing armies, and, for himself, did not wish for the frontiers of the Rhine. He was for a strong and united Germany, if it were federal and democratic. Like MM. Bakormine, Grün, and Gambuzzi, he was for federalism. M. CARERI, of Bologna, was opposed to standing armies and in favour of the separation of Church and State. Several other speakers expressed somewhat similar opinions, and the meeting

broke up at six o'clock. The sitting on Thursday was a short one. Several members had left. A large number of the Fazy party were present, and much confusion took place. M. FAZY spoke. He accused the French of not being real friends of the principles of 1789. He spoke against aristocracies and in favour of the spiritual Papacy, and concluded by recommending the Frenchmen to abolish the privileges of the Bank of France as far more important than electoral reform. The previous question, proposed by M. Fazy, and supported by M. Carteret and their friends, was declared to be lost on a show of hands, and it was decided, amidst loud applause, that Berne and not Geneva should be the place of meeting of the central committee. The Congress was then declared to be at an end.

There was subsequently in the evening a dinner of the members of the Congress, followed by renewed disturbances.

The failure of the Congress at Geneva is remarked on by several of the Paris journals. They all without exception make Garibaldi accountable for the abrupt termination of the proceedings, as his observations at the early stage of the meeting gave the tone, as it were, to the speeches delivered afterwards. Amongst his speeches the following is reported:—

The reception which you have given me perhaps makes me too bold. Perhaps you think Garibaldi is impatient in giving his counsels. (No, no, never.) But I am in the land of liberty, and if I hesitated to speak the truth I should deem it a sacrilege. Geneva had long ago the boldness to attack in front that pestilential institution called the Papacy. (Loud and prolonged cheers.) You are justly proud of having being the first to shake Papal Rome, that centre of idolatry and corruption; you have given the first blow to the monster. I ask you to strike it down. Italy is behind your noble country—she has endured three hundred years of slavery, which you have not known. It is, therefore, for us to go to Rome; and we shall go soon. But I reckon on you to support us in our work, which is yours also. Have I been indiscreet? (No, no.)

The Peace Congress Committee, in their farewell address, declare the principles which they assembled to proclaim to be these:—Democracy; political, economical, and philosophical liberty; the abolition of standing armies; and sympathy with oppressed nationalities. They also publish a final resolution declaring that the great Governments of Europe have proved themselves incapable of preserving peace and developing the moral and material forces of modern society: they, therefore, found a cosmopolitan federation with a permanent central committee at Berne, and they will publish a Franco-German journal, called *The United States of Europe*, at Basle. The next Congress will be held at Mannheim.

Garibaldi is at present staying at Genesestrelle, in Lombardy.

#### THE BRITISH ASSOCIATION.

The sittings of the association were brought to a close yesterday. At a general meeting on Wednesday grants amounting to 2,200*l.* were sanctioned, and thanks were voted to the President, the Provost, &c. In the evening the Corporation gave a grand banquet in the Albert Institute. Four hundred guests sat down. Provost Hay presided. Numerous toasts were given appropriate to the visit of the association.

Thursday was the day appointed for the principal excursions in connection with the meetings of the British Association at Dundee, but, owing to the very unfavourable character of the morning, they were not attended with that amount of success which all so earnestly desired. The first excursion was to Airlie Castle; the second to Dura Den, where is a fine quarry, interesting to geologists. In the afternoon the party drove to Kilmarnock, the seat of Sir David Baxter, where they were hospitably entertained by the worthy baronet. A third party visited Jedburgh, in the steamer Forfarshire. A large party went to Balruddery, and saw the fine fossil beds in the quarries there. They were accompanied by Mr. Geikie, who pointed out and explained the most interesting geological appearances. Mr. Edward's admirable collection of minerals and fossils were also on view. The party had luncheon in the afternoon at Balruddery House. An excursion also took place to Lochleven, the party proceeding by train to Kinross. A party of the members also visited Arbroath, by invitation of the provost, magistrates, and town council, and others to Montrose and Brechin.

We subjoin such further reports of the proceedings of the association as our space will allow. We have already referred to Professor Tyndal's lecture to working men on Matter and Force. The following extract—the closing portion—describes

#### THE LIMITS OF SCIENTIFIC INQUIRY.

One fundamental thought pervades all these statements—there is one taproot from which they all spring. This taproot is the ancient maxim that "Out of nothing, nothing comes"—that neither in the organic world or in the inorganic is power produced without the expenditure of other power—that neither in the plant nor in the animal is there a creation of force or motion. Trees grow, and so do men and horses, and here we have new power incessantly produced upon the earth. But its source, as I have already stated, is the sun, for he it is that separates the carbon from the oxygen of the carbonic acid, and thus enables them to recombine. Whether they recombine in the furnace of the steam-engine, or in the animal body, the origin of the power they produce is the same. In this sense, we are all souls of fire and children of the sun. But, as remarked by Kelvin, we must be content to share our celestial pedigree with the meanest living thing. The frog and the toad, and those terrible things the monkey and the gorilla, draw their power from the same source as man. Some estimable persons present may possibly

shrink from accepting these statements. They may be frightened by the apparent tendency towards what is called materialism—a word which to many minds expresses something very dreadful. But it ought to be known and avowed that the physical philosopher as such must be a pure materialist, and his inquiries deal with matter and force, and with them alone. The action which he has to investigate is necessary action, not spontaneous action—the transformation and not the creation of matter and force—and whatever be the forms which matter and force may assume, whether in the organic world or the inorganic, whether in the coal-beds and forests of the earth or in the hands and muscles of men, the physical philosopher will make good his claim to investigate them. It is perfectly vain to attempt to stop investigation as to the actual and possible combinations of matter and force. Depend upon it, if a chemist by grinding the proper materials together could produce a baby, he would do it. And why not? There is no command forbidding him to do it. His inquiries in this direction are limited solely by his own capacity and the inexorable laws of matter and force. At the present moment there are, no doubt, persons experimenting on the possibility of producing what we call life out of inorganic materials. Let them pursue their studies in peace. It is only by such trials that they will learn the limits of their power. But while I thus make the largest claim for freedom of investigation, while I, as a man of science, feel a natural pride in the achievement, while I regard science as the most powerful instrument of intellectual culture, as well as the most powerful ministrant to the material wants of men,—if you ask me whether science has solved, or is likely to solve, the problem of this universe, I must shake my head in doubt. We have been thinking of matter and force; but whence came matter? whence came force? You remember the great Napoleon's question. When the savans who accompanied him to Egypt discussed in his presence the problem of the universe, and solved it to their own apparent satisfaction, he looked aloft to the starry heavens and said, "It is all very well, gentlemen; but who made all these?" (Cheers.) That question still remains, and science makes no attempt to answer it. (Cheers.) As far as I can see, there is no quality in the human intellect which is fit to be applied to the solution of the problem. It entirely transcends us. The mind of man may be compared to a musical instrument with a certain range of notes, beyond which, in both directions, we have an infinitude of silence. The phenomena of matter and force lie within our intellectual range; and so far as they reach, we will at all hazards push our inquiries. But behind, and above, and around, all the real mystery of the universe remains unsolved. Fathom this mystery as you will. With that I have nothing to do; but be careful that your conception of the Builder of this universe is not an unworthy conception. Invest that conception with your grandest, and highest, and holiest thought, but be careful of pretending to know more about it than is given to man to know. Be careful, above all things, of professing to see in the phenomena of the material world the evidences of Divine pleasure or displeasure. (Cheers.) Doubt those equally who pretend to see in cholera, cattle-plague, and bad harvests evidences of Divine anger. Doubt those who say—and it requires courage to say this in Scotland—doubt those who say that the depreciation of railway scrip is a consequence of railway-travelling upon Sunday. They know nothing about it. Say to them in substance what was said by the mightiest Scotchman living or dead—Thomas Carlyle—(applause)—to the followers of Dr. Pusey:—

The Builder of the universe was wise.  
He formed all souls, all systems, planets, particles.  
The plan He formed His worlds and aëons by  
Was—heavens!—thy small nine-and-thirty Articles!

#### EDUCATIONAL ENDOWMENTS.

In Section F, Professor ROGERS read a paper in which he advocated an examination by the State into all educational funds and endowments, with the object of redistributing those which were not now fulfilling their purpose. In particular he thought an inquiry should be made into the vast revenues of Oxford, of the amount of which nothing positive was known, the calculations given varying from 200,000*l.* to 800,000*l.* per annum. All we know of Oxford, he said, is the result that this great University annually matriculates about 360 students, and confers about 320 degrees of Bachelor of Arts, &c. It educates about 1,800 undergraduates, who pay for their own education. Never was known such a prodigious waste of power. ("Hear, hear," and applause.) Besides the endowments possessed by the Universities and their Colleges, there are in England a vast number of endowed grammar-schools. And again, the public is in the dark as to the aggregate annual income of the schools. It is certainly considerably in excess of that enjoyed by the Universities. But the distribution of these endowments is even more unsatisfactory than that which is witnessed in the Universities. The English Universities give the best education in the country to those few among their students who are persevering and capable. The endowed schools, however, are not so successful, on the whole, as the proprietary schools—that is to say, those schools the building of which, and, to some extent, the necessary salaries of which, are supplied and provisionally guaranteed by voluntary associations. When the endowed school stands side by side with the proprietary school, and in the same town, the former generally languishes, the latter generally prospers. Again in many eminent corporations a portion of the estate possessed by the corporation or company is devoted to educational purposes. This is particularly the case with the great companies of the City of London. But far in excess of these funds formally assigned to education are others which are devoted loyally to so-called charities. The object of some among these charities is the highest and best conceivable—as, for instance, the public hospitals—though even here it is found that hospitals supported only by voluntary and annual contributions prosper nearly as much as those which are possessed of great fixed incomes. The existence of some few almshouses is also excusable,



though in many cases almshouses are only stimulants to pauperism and misery. Most, however, of these local charities are wholly mischievous, degrading, and wasteful; some are even immoral, as, for instance, those given on condition of attendance at church or on religious ordinances. Many are devoted to the purposes of political party. I have known an instance in which even the funds of a grammar-school in a small Parliamentary borough in the south of England were employed to secure voters for the party which had succeeded in filling the number of the trustees from its own ranks. It should be added that those parishes which have most charities have generally also the heaviest poor-rates. The charity is bestowed, as a rule, on parishioners only, and there is, of course, a disposition on the part of those who try to get a share of the bounty to press into the favoured but unfortunate parish. It is hardly necessary to say that the demand for the aid exceeds the possible supply. Professor Rogers said the object of educational reformers ought to be to render the machinery of education available for the purpose which the founders of our ancient universities had before them—that, namely, of selecting from all classes of society fit persons (in the pious language of our forefathers) to serve God in the Church and State, in the moral and material interests of society. Professor Rogers went on to recommend that in any distribution the interests of the nation should be considered as a whole, and that while every means should be taken to assist poor students, the interests of Scotland, whose educational endowments were so scanty, should not be forgotten. The real right to the endowments of Oxford and Cambridge—certain conditions fulfilled—lay with those who were the fittest to win them.

Sir JOHN BOWRING said the future of the country really depended on the solution of this question. He described in strong terms the abuses of the endowed schools, and said the great duty of the Legislature now was to take care that the great masses of the people of the nation were enlightened and instructed, so as to be able to fulfil those great functions which devolved upon them as subjects of the kingdom.

Principal TULLOCH, St. Andrew's, spoke of the paucity of the resources of the Scottish Universities, the College of St. Mary, St. Andrew's, having of late years had its annual income reduced by 600*l.* in consequence of the clergy getting their stipends increased. But while the Universities had been starved, there had been a process of educational endowments going on in Scotland, which he believed appeared in the eyes of the people who had considered the subject to be doing no good. Indeed, according to Dr. Lee, the endowment of Heriot's Hospital was positively doing harm. These educational resources had, so far as he knew, scarcely added to the intellectual activity of the country; and it appeared to him that there was a clamant necessity that a Charity Commission should have the means of seeing to the operation of such funds. Such a Commission as Professor Rogers had ventured to suggest, which would overlook the whole educational resources of the country—both charitable institutions and other institutions—would be one of the greatest boons that could be conferred upon the country. (Applause.)

Mr. BAXTER, M.P., said the state of education, especially in England, was a scandal to civilisation and a disgrace to the country. He never went abroad without feeling ashamed of the ignorance we were allowing to grow in our agricultural districts and manufacturing towns, owing very much to the jealousy of religious denominations. (Hear, hear.) He felt very sure of this, that one of the first questions which would occupy the attention of their Reformed Parliament would be relating to an investigation into the state of education, with the view of a complete and total alteration of the system. He would not be surprised if, in the course of four or five years at the utmost, the people of this country whom they had now enfranchised would insist upon taking the management of the educational system in their own hands, providing for the whole of England a system of education entirely secular, which would be controlled by the ratepayers and paid out of the local taxation. (Hear, hear.) After pointing to the example of America, he said he thought it was high time that all distinctions between England and Scotland should be swept away. (Hear.) There was nothing he felt more annoying than to hear people in the House of Commons talking of Scotch members as if Scotland was some small dependency which should attend to its own affairs, and was not entitled to meddle with the national affairs of this country. (Laughter.) Surely it was high time that they should look upon each other as members of the same great community, bound to do everything they could by diffusing a right sentiment into the public mind and to get quit of this distinction always drawn between Scotch and English interests.

Mr. J. LING represented the urgent necessity for an inquiry into the application of burgh and parochial endowments.

Dr. RAMSAY considered that national education had become a political necessity, and Professor Rogers had pointed out the particular means of reforming the present system, and how their efforts should be directed.

Colonel SYKES, M.P., desiderated a system of national schools in which all classes of society could receive that education which would be useful to them, and of course that must embrace physics, in order to make it practically useful. Those schools should be supported by local rates, and not by particular endowments.

Dr. STODDARD, a member of the Commission appointed by the Crown to inquire into the endowments voted for education in England, said he did

not know a greater affliction than the mode of giving education to the higher classes for nothing. (Applause.) The fact was that it degraded education; there was something in human nature that made them always value that which cost them something. However, matters, on the whole, were in a better position than they were, though much remained to be done.

Mr. MANOCKJEE CURSETJEE, Bombay, made some pointed remarks showing that it was the quality of the education and not the quantity that was of importance.

Professor RODGERS, in his reply, said it appeared to him desirable that there should be some machinery adopted by which a road would be made, over which persons beginning in the lowest condition of life would be able to rise to the highest education. (Applause.) In the second place, he suggested that a large amount of property, which was wasting, should be utilised. The scheme was by no means so novel as some supposed.

Mr. GRANT DUFF, M.P., said that if the members of Parliament present and the other Scotch members and the press were to take up the proposal of Professor Rodgers and work it out, that morning might constitute a turning-point in the history of Scotland in reference to this great question. There were about one and a half million pounds per annum applied to educational purposes in England, and if they in Scotland could only get a mite from that enormous amount it would be a great benefit. No person valued more highly than he did the Scotch universities; but he believed, at the same time, that before they could be put into a proper state of efficiency they would require very large additional means. He thought that they would require 40,000*l.* a year additional before they could be so efficient as he would wish them to be.

Next year's meeting of the Association will be held at Norwich, in August. Dr. Hooker, of Kew-gardens, the well-known botanist and traveller, is to be the president for 1868.

#### BOARDS OF ARBITRATION AND CONCILIATION.

(From the *Sheffield Independent*.)

We have felt so much of the evils of war between capital and labour carried on by combinations on both sides, or by combined workmen upon uncombined manufacturers, that there has been a casting about in all directions for remedies or improvements. Some say that there should be no combinations, but that unrestrained competition should be the law for employers and employed, and that the price of labour should rise and fall in the market just like that of cotton, iron, or corn. There are others who would separate the labourers and the capitalists, encouraging the labourers to set up for themselves by systems of co-operation, furnishing the capital and the labour among themselves, and going into the market with goods to compete with those of their late employers. Another scheme is to induce manufacturers to make their workmen in some sort partners, that their wages being supplemented by profits, they may feel the interest of the capitalist to be really their own. Besides all these, we have heard much of an organised system of arbitration between employers and employed, so that all controversies, whether about wages, hours and modes of labour, machinery, or anything else, might be peaceably heard and decided without the cost of strikes or lock-outs. This experiment has been most fully tried in this country in the hosiery trade of the Midland counties. It had its origin in Nottingham, and was fully explained the other day by Mr. Renals, of that town, in one of the sections of the British Association at Dundee. As arrangements are being made to bring it under the consideration of our townsmen through the newly-formed Chamber of Industry, we may render some service by giving a sketch of the nature and operations of the institution.

The hosiery trade has to encounter a strong foreign competition. It has been much vexed and impeded for many years by strife between employers and employed. It is a trade embracing very great variety of goods, from the coarse hosiery of the cottage to the finest used by the rich, and in regard to the material and to the skill employed there is room for an infinite variety of difference in the value of the labour. The subdivision of employments is very minute. The people are largely what we should call outworkers, using frames belonging to themselves, set up in their own cottages, or renting frames of manufacturers, in rooms of which each may contain from four to twenty frames. It will be well understood that this sort of trade must be fertile in causes of difference between employers and employed, and in fact those differences have been so frequent and so serious as to constitute a very great hindrance to the prosperity of the hosiery manufacture. A few years ago there occurred, what was then quite common, a strike for an advance in one branch, the men on strike being aided by the contributions of branches still employed. The men knew how to beat the masters in detail, and the masters had little aptitude to defeat this policy by refusing to keep in employment those who were furnishing the sinews of war to men on strike. The masters sensibly invited the men to a conference. The men sensibly accepted it. The result of mutual forbearance and frank discussion was the settlement of the dispute. Then the two parties asked themselves why it should not always be thus, and they set about organising a Board of Arbitration, consisting of an equal number of employers and workmen, the constituents of this Board engaging to abide by its decisions. Now how

has it worked? It is admitted that for the first three years of its existence it had no formal general meetings, just because there was nothing for it to do. From March, 1862, to January, 1865, trade was prostrate, and prices went to the lowest level. The Board was powerless to help them up. We do not hear that it could do anything to mitigate their fall. In due time came the recovery. The workmen soon became conscious that demand was reviving, and naturally enough were eager to share its benefits and recover from their state of depression and suffering. Mr. Renals says:—"It is in busy seasons, when the demand is good, that all the influence of the Board is required to adjust prices and prevent disputes." When trade is rallying after depression, the workmen claim to share the benefit, and they are in danger of claiming too much or claiming it too fast, so as really to check the improvement. The masters, on the other hand, are inclined to obey too slowly the natural impulse to an advance. Now here, we are told, is the great benefit of the joint tribunal. A month's notice must be given when an advance is demanded, and during that month the question is considered and settled, generally by a unanimous vote. It is remarked that the workmen and the large employers are very ready to join in these arrangements and to take part in sending their representatives to the Board. The small manufacturers are the chief difficulty. Mr. Renals explains how this is overcome.

So long as the workmen themselves and a majority of the larger employers act cordially together, the decisions of the Board are certain to be respected, for any smaller manufacturers who refuse to abide by the regulations laid down must of course be beaten in a contest with their workmen, who, supported by the influential portion of the trade, would either withdraw gradually or in a body from their employment.

And speaking of the occasional unwillingness of manufacturers to pay the scale of prices agreed upon by the representative masters and men, Mr. Renals says:—

Should there be a determination not to pay the prices allowed in the statement on the part of any manufacturer, then the pressure of the Board, which is, in fact, the representative body of both employers and workmen, is brought to bear on him, and the operatives are directed not to take out material for work except on condition that the authorised price be paid. This is virtually a strike by the hands of an individual employer or firm; but it is essentially different to all other strikes, in this important feature, that it is approved by a deliberative body and supported by the combined influence of both masters and workmen. Happily, however, such instances of opposition to the decisions of the Board are very rare indeed.

A strike, then, after all, is the *ultima ratio* of the Board of Arbitration. It sanctions the workmen of any manufacturer who will not obey it, in turning out to support its decisions. Masters and men together can make a strong trades union. It is to be hoped that they will always be very reasonable in their judgments and very moderate in their action. Mr. Renals gives us a sample or two. Last July, the workmen of the "old wrought hose" branch wanted an advance. Before asking their employers they consulted the Board of Arbitration. The Board said, looking at the necessities of the workmen, there was need for an advance, but looking at the slackness of the demand for goods, it did not think a rise could be sustained, and, that if attempted, it would diminish employment. It recommended, therefore, a postponement of the demand, promising to reconsider it in three or four months. The workmen acquiesced in this prudent advice. At the same time the workmen of another branch complained to the Board that the prices for "heeling" stockings varied in Nottingham, Mansfield, Loughborough, and Belper, from 1*d.* to 2*d.* per dozen. They asked for a uniform rate. Mr. Renals says the result was "the adoption of a new scale of prices for the whole district." We infer that this was not the sanction of a uniform price but an advance of such rates as were inadequate. Then we have another case. In July the workmen of a branch not represented at the Board wanted an advance, and they met after the usual manner of unions to decide what the advance should be, without thinking it necessary to negotiate the matter with their employers. A committee of the Board obtained an interview with delegates from that branch. The result was a satisfactory settlement and the drawing-up of a scale of prices to be submitted to the Board for its approval. All these are instances of the utility of the Board. Whether others wearing a different aspect might be adduced, Mr. Renals does not tell us. He thus sums up the advantages of the system. On the part of workmen—1st, a cessation of trades outrages or intimidation; 2nd, the truck system, formerly carried on by middlemen, abolished; 3rd, a saving of the contributions to the trades unions, 1*s.* a year being sufficient instead of from 6*d.* to 1*s.* 6*d.* a week; 4th, no interruption of employment when work is to be had; 5th, a diffusion of knowledge on economical questions and as to the competition the trade has to bear from foreign rivals. On the part of the employers—1st, confidence in entering upon contracts; 2nd, machinery and capital employed without interruption when trade is good; 3rd, uniformity in wages, so that the grinding employer cannot undersell his more just neighbour; 4th, a cessation of the abusive attacks to which employers were formerly exposed.

Now this is a new phase of unionism. In the unions hitherto the men have been accustomed to meet and decide *ex parte* what wages they should like to have and what they thought they could get. At Nottingham the substitute for this system is a reference to a body of representative masters and men, who have hitherto been able to agree among them-



selves, and whose decisions have been so largely accepted by other masters and men that dissentients have been easily brought to submission. Here it seems small masters are much complained of. They are men whose necessities or whose enterprise have instigated them to begin to work on their own account, who get assistance at the lowest rate of wages, and come into the market to sell their produce, often under pressure, at lower prices than the larger employers can afford to take. In Nottingham, as elsewhere, it would seem that the masters who pay fairly the agreed prices have had to complain that among their rivals—and chiefly their smaller rivals—were many who got work done at lower rates. The Nottingham Board deals with this difficulty. It does more than the men alone can do to secure uniformity of wages. It saves the masters who quietly pay the full rate from the annoyance of knowing or suspecting that others who are cutting them out in the market, do so by secret arrangements to get work done at a lower rate. To give such an organisation a reasonable chance of success, it must be very heartily adopted by a considerable number of the principal employers as well as the most important unions. In the Midland counties the system is spreading. The lace manufacturers and workmen are copying the example of their neighbours of the hosiery trade, and the workmen have taken the precaution of sending two of their body to Calais to ascertain what is the condition of their competitors there. At Leicester, too, a Board has been formed to settle disputes in the hosiery trade. The ardent anti-unionist may tell us all this is contrary to sound principle, that free trade in labour must be the rule, and that men who find themselves ground down in the race of competition must be satisfied with thinking that the rest of the world gets the benefit of their sufferings. It is idle to talk in this way. We have to deal with the unions as a fact arising out of a constant aspiration on the part of the working classes to improve their position. The practical question is how can they best be made to answer that purpose, paying respect to the rights of employers and the real interests of trade, and obviating those abuses and crimes which have brought the unions into disgrace. It must be admitted, even by those most jealous of unions, that this Nottingham system gives them a greatly improved character. It teaches masters and men the advantage of acting in concert rather than in antagonism; it brings to bear on the men the knowledge and arguments of the masters; it brings the masters into amicable consideration of the views and necessities of the men. It would seem from Mr. Renals' statement that hitherto the experiment has been uniformly successful. Of course it cannot be so always and everywhere, or even at Nottingham. It does offer us, however, a great mitigation of the evils of unionism, of the one-sided action of men or masters, of the violence of antagonism, of the frequency of disputes. It is futile to except the world will advance from unions as they are, to the abandonment of combinations. The best we can hope is for a career of gradual improvement, and the evidence from Nottingham certainly is that a decided change for the better has been produced there.

### Court, Official, and Personal News.

Since the death of the Prince Consort (says the *Athenaeum*), the Queen has played only sacred music, and that chiefly on the harmonium. The eminent musician who taught her this instrument is now engaged in arranging for it, for her Majesty's use, all the modern oratorios by Costa, Schachner, &c. The arrangements are ultimately to be published.

The Earl and Countess Russell have arrived at Killarney House, Killarney, on a visit to Viscount and Viscountess Castlerosse.

It is announced that Sir George Bowen, the Governor of Queensland, will succeed Sir George Grey in the government of New Zealand. Governor Grey has occupied his present position during a most eventful period in the history of the colony. He has been twice Governor of New Zealand, and it will be remembered that on the last occasion he resigned the more lucrative and important government of the Cape that he might give the country the benefit of his services in dealing with the difficulties between the Maories and the colonists. Mr. Kennedy, lately Governor of Vancouver Island, is talked of as Sir George Bowen's successor at Queensland.

Lord Monck will remain for another year at least at the head of the government in Canada.

Several hundred workmen are now actively engaged in painting the exterior and renovating the interior of Buckingham Palace. The stone work is in many places quite decayed.

Mr. Alderman Abbiss has resigned his seat for the Ward of Bridge on account of the continued illness of his wife, which would render it impossible for her to discharge the duties of Lady Mayoress when the time arrived, not now far distant, at which in the ordinary course of things it would be his turn to fill the civic chair.

It is rumoured that the Queen will confer the honour of knighthood on some of the leading colonists, in connection with the visit of the Duke of Edinburgh to Australia.

Lord Derby is reported to be much better.

Mr. Alfred Tennyson, Poet Laureate, is on a tour through North Devon.

According to the Homburg correspondent of the *Telegraph*, the Princess of Wales is making sure progress towards recovery at Wiesbaden:—"I have the very best authority for stating that her Royal Highness can not only bend her knee without pain, but that she walks every day about her rooms on crutches, and that the day before yesterday she stood up for

more than a minute without any support whatever. She is gaining flesh, and enjoys excellent spirits. The doctors are radiant, and feel assured that the cure will be a triumphant one."

There is shortly to be established at Cambridge an Anglo-Saxon Professorship.

Mr. Disraeli has accepted the invitation of the Edinburgh Tories to attend a banquet in celebration of the passing of the Reform Bill.

It is said that a Scotch lady has died and left young Ricciotti Garibaldi 40,000*l*.

### Miscellaneous News.

**AMERICAN RECOGNITION OF ANTI-SLAVERY LABOURS.**—The United States Consul at Bristol recently received from an American University a diploma conferring the honour of Master of Arts on Mr. Joseph A. Horner, formerly hon. sec. of the Leeds Young Men's Anti-Slavery Society, and afterwards of the Wakefield Anti-Slavery Association. Mr. Horner was also a member of the executive of the London Emancipation Society, and had published several pamphlets in defence of the American Abolitionists. The diploma was spontaneously conferred in recognition of these exertions in behalf of the cause of freedom.

**THE PRICE OF BUTCHERS' MEAT.**—The live-cattle markets in the North seem to be quite glutted with sheep and lambs this season, and a great quantity of sheep are reported to be upon the farms in most of the grazing districts. The fact seems to be that farmers bought great numbers of lean sheep and lambs last year in the expectation that the price of all kinds of stock would be very high, in which they have been grievously disappointed, as at the present time sheep and lambs are lower than they have been for three years at least. In the second week of September, 1864, 6,300 sheep and lambs were offered for sale in Newcastle market, and the average prices were—sheep, from 6*d*. to 8*d*.; lamb, 7*d*. to 8*d*. per lb.; in the same week of 1865 7,388 sheep and lambs were offered for sale, and the prices realised were—sheep, from 6*d*. to 9*d*.; and lamb, 8*d*. to 9*d*. per lb.; in the same week of 1866 5,520 sheep and lambs were offered for sale, and the average prices were—sheep, from 8*d*. to 9*d*.; lamb, 8*d*. to 9*d*. per lb. This week 11,100 sheep and lambs were on offer, and the average quotations were—sheep and lambs, 5*d*. to 7*d*. per lb., in each case sinking the offal. In Newcastle and the district good wholesome wedder mutton and lamb are selling in joints retail at from 6*d*. to 7*d*.; and mutton and lamb of an inferior quality from 5*d*. to 6*d*. per lb. The very best quality of oxen and heifers are also 9*d*. per imperial stone lower than last year, and beef upon the average is selling retail at 1*d*. per lb. less. Turnips are an abundant crop in the North, and fodder of all kinds is very plentiful.

**EXECUTION AT KIRKDALE.**—Henry Farrington, convicted at the late Liverpool Assizes for the wilful murder of his wife, was, on Saturday at noon, publicly executed in front of the Kirkdale Gaol. The condemned man was a collier, aged twenty-five, living at Leigh. He had quarrelled with his wife, and separated from her. On the 1st of June last he sought an interview, quarrelled, and drawing a pistol, fired, and the ball, passing through the wife's neck, killed her on the spot. The jury accompanied their verdict with a strong recommendation to mercy, but the condemned man appeared from the first to expect that the sentence would be carried into effect. On Monday he saw and took leave of his mother and sister, and the interview was stated to have been a very painful one, and during the last few days he had paid close attention to his religious exercises, expressed great penitence, and admitted the justice of his sentence. On Saturday the usual dense crowd assembled to witness the execution. Calcraft fulfilled the duty of hangman. The condemned man throughout the whole of the morning preserved a quiet though firm demeanour. He was accompanied to the scaffold by the chaplain, the Rev. E. Appleton, and the officers of the gaol. At his appearance a low murmur rose from the dense crowd, and at the same moment the rain came down in torrents. Calcraft was expeditious, and in two minutes the condemned man, who had retained his firmness to the last, fell from the view of the excited crowd, and in a few moments he was dead.

**FATAL YACHT ACCIDENT.**—A very sad accident occurred during the storm last Wednesday night at Ballywalter, on the coast of Down. Captain Knowles, of the 63rd Regiment, now stationed in Dublin, was returning home from the Clyde in his yacht the Tana, a schooner of about forty tons, with his wife, a female servant, and a crew of three men. About eleven o'clock, as they were heading for the shore, breakers were observed ahead, and an attempt was made to put the yacht about, but she missed stays, and shortly afterwards struck on the Skullmartin rock with such force that the side was stove in and she began rapidly to sink. There was no time to make any signals of distress. They tried to launch the lifeboat, but, unfortunately, it was filled with lumber, and so firmly fastened to the deck that they could not remove it. In seven minutes the ill-fated craft sank. Immediately after she struck Mrs. Knowles and the servant, who had retired to their berths, rushed upon deck, and in the confusion the infant was let drop into the sea. Two of the crew climbed to the mainmast head, which was seven feet above the water, and pressed the captain to join them, but he refused to leave his wife. He was fastened to the lower part of the mast, while his wife was secured with ropes beside him about three feet be-

low the main rigging, or cross-trees. The water nearly covered her body, but she was provided with a lifebelt. The servant, who had also a belt, climbed to the foremast with the third sailor. In about half an hour after the foundering of the yacht the servant, being unable to maintain her footing, fell off into the sea, and was no more seen. Mrs. Knowles continued in a pitiable condition for two hours and a half, when the cord which bound her being cut by the chafing of the gear, she floated out to sea and perished. Her husband remained fastened to the mast until daybreak, when the ropes which tied him gave way, and he was seen for a moment or two to float with both arms extended, but was then lost sight of, and must have shared his wife's fate. The crew clung on to the mast, and on Thursday morning at six o'clock were observed by Mr. Blessenden, chief officer of the Rodden Coastguard station, who immediately put off in an open boat and rescued them. They were greatly exhausted, but they were taken to the house of Mr. Morrison, Ballywalter, and under the kind treatment they received they soon recovered. In the course of the day the body of Mrs. Knowles floated ashore, but the other bodies have not yet been found. Captain Knowles had been warned in the early part of the night, when the staysail was split and the foresail carried away, not to persevere in his attempt to proceed to Kingstown, which he had hoped to reach. He could have easily run into Belfast and other harbours, as the crew advised him to do, but he unfortunately persisted, having confidence in the seaworthiness of the yacht and his nautical skill.

**OUR CRIMINALS.**—The directors of convict prisons in England report that, in the thirteen years since 1853, 22,829 male convicts, and 3,622 female convicts have been set at large in this country, either on licence or on the expiration of the sentence. As a rule the health of the convicts improves in prison, but the general deterioration in the physical condition of the class of men now received into the convict prisons is a remarkable fact. A few years back the large majority of convicts were men of robust health and appearance; these are now rather the exception than the rule, and a large proportion of the men, being of weakly, enfeebled constitutions, and unfit for hard labour on the public works, are necessarily draughted either to an invalid prison or placed in light-labour gangs. The decrease in the number of life sentences passed is very remarkable. In 1834, 864 persons were sentenced to transportation for life; in 1844 the number had fallen to 180, and in 1854 to thirty-one. In 1864 there were twelve sentenced to penal servitude for life; in 1865, four; in 1866, only two. But these statements do not include the capital sentences commuted to penal servitude for life—thirteen in 1866. At the end of the year 1866 there remained in the Government prisons in England only seventy-seven convicts under sentence of penal servitude, or transportation, for life. Of these no less than thirty-eight were aged, infirm cripples, or permanent invalids, five were soldiers sentenced for military offences, one was a sailor, eleven were treason-felony convicts transferred from the Irish prisons, leaving only twenty-two convicts of the ordinary stamp; the majority of these having been sentenced since 1864 cannot have their cases considered until twenty years have elapsed.

**PETITIONING PARLIAMENT.**—There has just been issued a summary of the petitions presented to Parliament during the session which has just ended. Under the heading of "Representation of the People Bill," it appears that there were 11 petitions presented for the enfranchisement of women, with 13,630 signatures attached; 177 petitions for extension of the franchise and vote by ballot, with 7,472 signatures; 24 petitions against amendments made by the House of Lords, with 14,115 signatures; and 1 petition in favour of the representation of minorities, signed by 2,996. Under the head "Ecclesiastical" appear 34 petitions, with 2,253 signatures, for opening the British Museum on Sunday afternoons; 16 petitions, with 1,973 signatures, against innovation in the ritual of the Church of England; 55 petitions, signed by 2,631 persons, in favour of the Clerical Vestments Bill; 44 petitions, signed by 2,912, against the Ecclesiastical Titles Repeal Act; and 35 petitions, with 2,675 signatures, in favour of the Increase of the Episcopate Bill. There have been 4 petitions presented, signed by 2,552 persons, for prohibiting the consumption of intoxicating liquors on the premises of sellers; and 2,754 petitions for prohibiting the sale on Sunday, signed by 301,200 persons; besides 500 from Ireland praying for the same, and signed by 61,300 persons. There were 64 petitions against the Offices and Oaths Bill, signed by 5,166 persons. Against the Sale of Liquors on Sunday Bill were 79 petitions, signed by upwards of 103,500 persons; while 953 petitions had 106,072 signatures in favour of the measure. Against the Irish Bill 3 petitions were presented, signed by 4,625 names. For restriction of Sunday trading 32,847 persons have petitioned, and against the Sunday Trading Bill 28,392 persons have signed 230 petitions. Under the heading of "Taxes" it appears that the annuity-tax abolition has been prayed for by 10,919 persons in Edinburgh, the fire insurance tax abolition by 12,243 persons, and the repeal of the duty on malt by 19,394. Among miscellaneous petitions may be mentioned the 4,998 signatures to 50 petitions for the alteration of the law relating to the association of operatives, the 7,343 signatures for compensation for slaughtered cattle during the cattle-plague, and, lastly, the petitions presented in favour of the Masters and Workmen Bill, signed by 35,420.



## Literature.

## BURTON'S HISTORY OF SCOTLAND.\*

(Second Notice.)

In taking up again Mr. Burton's very able book we shall confine ourselves entirely to his account of the Scottish Reformation. We may say at the outset that it would not be wise to look to him for an accurate and complete view of the religious side of that great revolution. The difficulty indeed is to find one possessed of sufficient sympathy with the principles and aims of John Knox and his associates to enable him to do justice to these great men, without suffering an overweening partiality to blind him to their faults. We have strong Presbyterian historians, who treat them as heroes, and on the other hand philosophic writers who see in them little more than wild fanatics. It is not so easy to find one who can understand and respect their religious earnestness, and yet censure, where censure is necessary, their narrowness, their dogmatism, their intolerance. Mr. Burton is singularly impartial, extremely accurate, free from those Stuart and Cavalier prejudices which have warped the judgment of so many historians of the period, but even he seems to us to lack the power to appreciate fully the more spiritual principles which undoubtedly exercised a great influence in the struggle whose story he relates with so much candour and ability.

Mr. Froude, though he certainly cannot be suspected of any Presbyterian proclivities, frankly confesses how much the Scotch people contributed to the final settlement, and recognises the fact that they were mainly impelled by a religious fervour, inspired by the eloquent appeals of the Reformed preachers, and especially of John Knox himself. Mr. Burton, however, while not ignoring the existence of the nobler element, maintains that too much has been attributed to it, and asserts that "the tenor of history has been swayed at least, if not absolutely perverted, by a tendency to trace to the impulse of religious zeal, events and actions prompted by motives of a more purely secular character." In confirmation of this view, he insists in a very remarkable and suggestive note on the paucity of converts from one theological system to another, and particularly on the fact that though individuals may occasionally transfer their allegiance, "the Romish and Protestant communities stand as they were left by the great struggle of the sixteenth century, as modified in some measure by the Thirty Years War." Accepting his premises, we differ from the conclusion which he bases upon them. The facts he adduces prove no doubt the tenacity with which a people cling to the systems established amongst them, but in our view, they make it more difficult to explain, by any hypothesis which puts the spiritual forces out of sight, the great phenomena by which the sixteenth century was specially distinguished. The very disposition to rest in traditional opinions renders the great revolution which then swept over all Europe, and led so large a number of the adherents to the Papacy to cast off their old allegiance, still more wonderful and remarkable. That political motives had much to do with the change, we are not prepared to deny, but as little can it be questioned that there was a deep substratum of religious conviction, and the philosopher who forgets this is just as one-sided as the zealot who attributes everything to the "absolute conclusiveness and truth" of his own particular creed. The truth is, there was everywhere an awakening of mind, a shaking of the popular faith in the old priesthood, an intense enthusiasm on behalf of the Reformed faith among large numbers of the people, and self-seeking politicians knew how to take advantage of this and employ it for the advancement of their own selfish ends. In France, for example, many of the Huguenot leaders were men who cared little or nothing for the creed of Calvin, but the whole history shows that among their followers were multitudes who did; and it was the faith and self-devotion of these humbler members of their party which gave it any nobility and strength, and redeemed its proceedings from the reproach of being only a selfish conspiracy of aristocrats to secure place and power.

The same is, if possible, even more true of Scotland. In studying the character of the leading Protestant nobles, with the solitary exception of Murray, our only wonder is that a cause which had such men as its prominent champions could ever have secured any triumph at all. They were, for the most part, men

notably destitute alike of religious feeling and moral principle, bitter enemies of the clergy whom they were anxious to degrade and despoil, self-seekers who hoped to make the Reformation an instrument for their own aggrandisement. Had the wealth of the Church been less tempting, or the arrogance of the clergy less irritating, it is very probable their reforming zeal would never have been awakened at all. They hoped to appropriate the one, and revenge the slights that had been inflicted on them by the other, and so they threw themselves into the cause of the new religion. But it was not by such men as these that the victory of the Reformation was won. Presbyterianism and its preachers are not popular with the philosophers of our day. They disbelieve their doctrines, they dislike their temper, they revolt, and not without reason, against the spiritual tyranny which they sought to establish, and the strength of such feelings prevents them from doing justice to their real merits, and recognising the extent of the influence which they wielded. But to them mainly may we trace the overthrow of Popery in Scotland, and thus ultimately the defeat of the great continental confederacy to rob our own country of her Protestantism and her freedom.

Mr. Burton is not ungenerous or unfair in his judgment of Knox and his brethren, but we doubt whether even he has realised the full value of their work. Still, he feels and recognises the advantage which a sincere and decided man like the Reformer had in dealing with such intriguing and crafty politicians as Maitland of Lethington, and others of that ilk. His absolute reliance on his own infallibility almost provokes a sneer from the historian, but still he recognises the power which even this conferred, and does justice to the noble simplicity of character by which Knox was distinguished. With him unquestionably the battle was for the truth of God. With more breadth of view, more willingness to recognise the honesty and possible rightness of men holding different opinions, more power to look at both sides of the subject, he would have shown more charity. But these were qualities unknown in his day, and rarely to be found even now associated with such vehement zeal as that by which he was inspired. It may be doubted, too, whether they would have rendered him more fitted to perform the special work to which he was called. He had to contend with a Church which admitted no questioning of its claims and tolerated no doubt as to its doctrines, and its power could hardly have been effectually resisted in those times by one of views less positive and determined. He has photographed himself in his own history, enabling all succeeding ages to see his secret thoughts and motives "in the broad clear light of that wonderful book," of which Mr. Burton says:—

"There certainly is in the English language no other parallel to it in the clearness, vigour, and picturesqueness with which it renders the history of a stormy period. Whoever would see and feel the spirit of the Reformation in Scotland, and in England too, for that matter, must needs read and study it. The reader who may happen not to be a zealous Calvinist will deal with it as the work of a partisan. From first to last there is no mistaking it for anything else. It is throughout the living spirit of partisanship—strong, resolute, and intolerant. But, for all that, it is full of truth. In fact, the author had achieved a perfection of positivism which is incompatible with dissimulation and concealment. Whatever is done by him and his is so absolutely right and so valuable as an example and encouragement to others, that the more loudly and fully it is proclaimed to the world the better. Of all the revelations in the book, none is more remarkable than its writer's own character. His arrival in Scotland is an important event—all his doings are important in his own eyes, as well as in those of others. Whether it be for the adoration of the just or the malignity of the wicked, 'John Knox' is ever the conspicuous figure in John Knox's book. . . . The way in which he thus sets forth his motions, as if he were writing the biography of some great man whose deeds he had the good fortune to witness, might be called egotism or vanity in one less in earnest. But it all comes of natural impulse, and reads naturally. All the world is astir, and he, John Knox, is the centre of its motion. He was a man of thorough practical experience, who had seen life in all its grades—from the Court to the galley-slave's bench. He was singularly acute in penetrating political mysteries, and unfolding the designs of men when these were hostile; but he was as signally blind to the true character of compliant or perfidious partisans. Working with greedy, selfish men, intent on their own aggrandisement, he deemed them to be as completely as himself under the influence of an unselfish religious spirit; and when the evidence of selfishness was all too flagrant, he turned his honest eyes on it with surprise, like one who beholds his sober, sedate friend take suddenly to drinking, or go off into a fit of acute madness."

The account which our author gives us of the rapacity, the excessive luxury, the vice, and the oppressiveness of the clergy is certainly sufficient to justify the revolt against them, and to explain, if not wholly to justify, the extreme severity with which they were assailed. They had forfeited all claims to public respect by the shameless profligacy in which many of them not only indulged but even gloried. They had

roused the envy and cupidity of the nobles by the property which, with an insatiable greed, they had amassed; they had placed themselves in a specially obnoxious position by becoming agents in enforcing the terrors of the law. "From the burning of the heretic down to the troubling of the poor debtor, the Church was monopolising all this unpopular business to itself—it was inquisitor, hangman, and bailiff." Comparatively few records of these executive and judicial proceedings have been preserved, the probability being that they have disappeared by a process "which may be likened to what is said about the general burning of private letters in Government departments when a change of Ministry is undoubted." Mr. Burton, however, gives us what he calls "a very magnificent specimen of letters of cursing" which has recently been exhumed from a mass of English state papers, and a more extraordinary and instructive document we have seldom seen. It is directed against the border reivers, whom it was hoped to coerce into the adoption of more honest courses by thus fulminating against them the thunders of the Church, and there is not a malison which can suggest itself to the imagination which is not launched against them. They are cursed in every limb of the body, "from the top of their head to the soles of their feet, behind and before, within and without." They are cursed in every act of their lives, in every place where they may happen to be, in every relation they may sustain. All their households and possessions, down to their byres, their kailyards, their harrows, and their ploughs, are cursed. "All the malisons and waresouns that ever got worldly creature since the beginning of the world" are invoked to light upon them, and then follow a long list of great sinners from Lucifer downwards, and all the judgments which ever fell upon them are denounced against these miserable offenders. This terrific outburst of ecclesiastical wrath ends thus:—"Finally, I condemn them perpetually to the deep pit of hell, to remain with Lucifer and all his fellows, and their bodies to the gallows of the Boroughmuir, first to be hanged, syne riven, and rugged with dogs, swine, and other wild beasts, abominable to all the world. And as their candles go from your sight, so may their souls go from the visage of God, and their good fame from the world, till they forbear their open sins aforesaid, and rise from this terrible cursing, and make satisfaction and penance." This fearful process of cursing and excommunication was not always employed against offenders so universally condemned as these Border marauders. Sometimes powerful men succeeded in inducing the Church to use it for avenging their private wrongs, and of course the ecclesiastics were always ready enough to put it in force when the interests of the Church herself could be promoted by it. It was a terrible instrument in the days of darkness and superstition; but when the reaction came, the memory of those cursings, and of the cruelties which had been perpetrated under their sanction, only served to swell the popular indignation against the clergy.

But we must pass rapidly on to notice, and we regret it is not possible for us to do it at any length, the view Mr. Burton gives us of Mary Stuart. His verdict on her character is all the more impressive and convincing from the fact that there is no attempt to make out a case. He writes not as a pleader, who of course desires to secure the triumph of the cause which he has taken up, but as a judge, who has a large and tangled mass of evidence with which to deal, and is intent only on setting forth the facts as they really are. There is no passion, no sentimental enthusiasm, no straining after rhetorical effect in his statement. It is emphatically "a plain, unvarnished tale," which he unfolds with singular clearness and impartiality; but nothing could be more damaging to the fame of Mary, or more utterly destructive of the ideas of her life and character which ardent admirers love to propagate, than this calm and sober, but damning record. Here, as throughout his whole History Mr. Burton writes with a quiet subdued force which is infinitely more impressive than a more sensational style. He does not call Mary a "beautiful panther," but he describes with much of graphic force and truthfulness the character of that French Court, so fair and yet so false, at which she had been trained, and shows how deeply she had drunk into its spirit, how utterly unworthy she was of trust, how little of innocence and simplicity there ever was in her character, how, from the first day of her return to Scotland, she was working with a subtlety and craft so consummate, that it could hardly have been suspected in one so young and so beautiful, for the triumph of her own policy. Especially does he treat, with a fairness that cannot be doubted, and a cogency of argument that must carry conviction to the minds of all

\* *The History of Scotland from Agricola's Invasion to the Revolution of 1689.* By JOHN HILL BURTON. Four Volumes. Edinburgh and London: W. Blackwood and Sons.



except those under the dominion of a mere sentiment, the questions connected with the murder of Darnley. His examination of the celebrated Casket letters is very careful and discriminating. He points out at some length the internal evidence of their genuineness, he shows how thoroughly they agree even in the merest minutiae with the events of the time, he insists on the impossibility of finding any one competent to forge them, and altogether places the whole question in a much clearer light than it has been before. Here we must leave these interesting volumes, only expressing the hope that Mr. Burton may ere long be able to give us the completing portion of what must be henceforth the standard history of the period.

#### TROLLOPE'S STORIES.\*

There is a strong fascination about Mr. Trollope's writings. He does his work so well that the ear is never offended but always pleased with the style of his narrative, while the mind is refreshed without being surfeited by the quality of the work. There are few writers who can tell a story so perfectly. The majority of our serial stories are as much a weariness to the cultivated mind as Bacon's Essays to a dullard. They are purposeless, exaggerated, untrue, and even if not vicious in tendency, which in the majority of cases they are not, quite impotent for good. Here it is quite otherwise, because Mr. Trollope is a good artist, as well as a man of intellectual power, and knows precisely where to put his figures and what their attitudes shall be. He seizes on a life or a historical event at its crisis,—we scarcely care to enquire whether true or not,—and traces its progress through the crucial period. We have here nine stories, and this is characteristic of them all. They are written with this careful and yet easy and natural observance of the laws of art. The central figure is significant and the central event is properly related to it. The hero or heroine has real distinguishing features, the character of which is displayed by the part which they are made to play in the denouement. The author chooses a turning point in life as the centre of interest, to meet which, in this way or the other, will make or mar the symmetry of the lives chiefly concerned. This as we take it gives that harmony and completeness to them, as tales of fiction, which they undoubtedly possess.

But there are charms apart from those of the story. Mr. Trollope's style is well known,—too well known for us to characterise it. But we may say that it is here what it is in his larger works, easy and picturesque. There are no abrupt transitions or half-explained situations. Everything is presented in a clear strong light. Sometimes he is urged by his enthusiasm or gleeful humour to write with unusual eloquence, as in the following description of the "zither":—

"Reader, did you ever hear the zither? When played as it is sometimes played in Vienna, it combines all the softest notes of the human voice. It sings to you of love, and then wails to you of disappointed love, till it fills you with a melancholy from which there is no escaping, from which you never wish to escape. It speaks to you as no other instrument ever speaks, and reveals to you with wonderful eloquence the sadness in which it delights. It produces a luxury of anguish, a fulness of the satisfaction of imaginary woe, a realisation of the mysterious delights of romance which no words can ever thoroughly supply. While the notes are living, while the music is still in the air, the ear comes to covet greedily every atom of tone which the instrument will produce, so that the slightest extraneous sound becomes an offence. The notes sink and sink so low and low, with their soft sad wail of delicious woe, that the listener dreads that something will be lost in the struggle of listening. There seems to come some lethargy on his sense of hearing, which he fears will shut out from his brain the last, lowest, sweetest strain, the very pearl of music, for which he has been watching with all the intensity of prolonged desire. And then the zither is silent, and there remains a fond memory together with a deep regret."

Or take this as an illustration of the restrained humour with which he tells a good story. The scene is Pat Kirwan's inn at Ballymoy:—

"How long I had slept when I was awakened, I never knew. But it was at some hour in the dead of the night when I was disturbed by footsteps in my room, and on jumping up I saw a tall, stout, elderly man standing with his back towards me in the middle of the room, brushing his clothes with the utmost care. His coat was still on his back and his pantaloons on his legs; but he was most assiduous in his attention to every part of his body which he could reach.

"I sat upright gazing at him, as I thought then, for ten minutes,—we will say that I did so perhaps for forty seconds,—and of one thing I became perfectly certain, namely, that the clothes-brush was my own! Whether, according to Irish hotel law, a gentleman would be justified in entering a stranger's room at midnight for the sake of brushing his clothes, I could not say; but I felt quite sure that in such a case he would be bound at least to use the hotel brush or his own. There was a manifest trespass in regard to my property.

\* *Lotta Schmidt, and other Stories.* By ANTHONY TROLLOPE. (A. Strahan.)

"Sir," said I, speaking very sharply with the idea of startling him, 'what are you doing here in this chamber?'

"Deed, then, and I'm sorry I've waked ye, my boy," said the stout gentleman.

"Will you have the goodness, sir, to tell me what you are doing here?'

"Bedad, then, just at this moment its brushing my clothes I am. It was badly they wanted it."

"I dare say they did. And you were doing it with my clothes-brush."

"And that's true, too. And if a man hasn't a clothes-brush of his own, what else can he do but use somebody else's?'

"I think it's a great liberty, sir," said I.

"And I think it's a little one. It's only in the size of it we differ. But I beg your pardon. There is your brush. I hope it will be none the worse."

"Then he put down the brush, seated himself in one of the two chairs which the room contained, and slowly proceeded to pull off his shoes, looking me full in the face all the while.

"What are you going to do, sir?" said I, getting a little further out from under the clothes and leaning over the table.

"I am going to bed," said the gentleman.

"Going to bed! Where?'

"Here," said the gentleman; and he still went on untying the knot of his shoe-string.

"It had always been a theory with me, in regard not only to my own country but to all others, that civilisation displays itself never more clearly than when it ordains that every man shall have a bed for himself. In olden days Englishmen of good position—men supposed to be gentlemen—would sleep together and think nothing of it, as ladies, I am told, still do. In parts of Spain you will be told that one bed offers sufficient accommodation for two men, and in Spanish America the traveller is considered fastidious who thinks that one on each side of him is oppressive. Among the poorer classes with ourselves this grand touchstone of civilisation has not yet made itself felt. For aught I know there might be no such touchstone in Connaught at all. There clearly seemed to be none such at Ballymoy."

Those who have not read these stories in *Good Words* or other magazines (for they have all appeared before) will, we feel sure, be well repaid by reading them. It would be tedious to give any account of them in detail. Probably "Malachi's Cove," and "The Adventures of Fred Pickering," will be considered of most pathetic interest. The former has a wild romance about it, being a tale of life on the Cornish coast; the latter is a very old tale of a struggle against starvation in London: one which, in less skilful hands, would scarcely carry the reader along with it, but which Mr. Trollope makes a new one, and invests with as much interest as he does other and more promising themes.

It is difficult to predicate anything with certainty of such a nature as that of Mally Trenglos in "Malachi's Cove," but we were certainly not prepared at first sight to believe that the same hour of her life would witness her hating "like poison" and passionately loving the same person. Jealousy can turn intense love into fierce hate, but jealousy does not work here, and the transition is reversed. And yet there is no improbability in the story. Mally's hatred was produced by a sense of harsh injustice which she longed to avenge. Her love was kindled by her own heroic efforts to save from imminent danger him whom she hated. It was the work of a moment, but it showed the true bent of a nature which was only outwardly "vixenish." The unpromising exterior was the result of isolation from civilising influences; the kinder impulses were hidden within, exercised through the years of her girlhood in toiling for her grandfather, and evoked in the moment of extremity by the apparent approach of death to her enemy.

We should not omit to mention that there is a good deal of interesting information respecting foreign manners woven into some of these stories. In the first, "Lotta Schmidt," we get a glimpse of social life in Vienna; in another, "The Last Austrian who left Venice," we get nearer than "special correspondents" can bring us to the heart of the Venetians; and in one entitled "Miss Ophelia Glodd" we have an excellent sketch of a Boston belle, and of "society" in the city of letters. In short, Mr. Trollope has travelled widely, always with his eyes open, and has mingled in the highest circles. It could hardly be conceived that he should have nothing to say which should be worth reading.

#### BRIEF NOTICES.

*The Silver Skates.* A Story of Life in Holland. By M. E. DODGE. With a Preface by W. H. G. KINGSTON. (Sampson Low, Son, and Marston.) Put this book into the hands of a boy about Christmas time, and see whether he won't be wanting to go across to Holland and skate on the Zuyder Zee and the Dutch canals. Here is a full account of a skating expedition of half-a-dozen schoolboys of three or four days' duration, in the course of which they skated some sixty miles, and fell in with a robber into the bargain. There is considerable art in the plan adopted by the author to impart information respecting Dutch customs and historical events without being tedious. The utmost to be said against it is that he makes his boys a little "priggish."

They assume the functions of teacher by turns as they are speeding across the ice, first one and then another giving some interpretation of a common custom, or referring to an event in the history of the Republic. Some of the incidents in the story are a little startling, but they only render the narrative more exciting. As for its tone, it is unexceptionable. The best wish we can express for our young reader is that he is as good a son as Hans Brinken or as kind and generous a school-fellow as Peter van Holp. Here is a story about Handel:—

"Handel chanced to visit Haarlem, and of course he at once hunted up its famous organ. He gained admittance and was playing upon it with all his might, when the organist entered the building. The man stood awestruck; he was a good player himself, but he had never heard such music before. 'Who is there?' he cried. 'If it is not an angel, it must be Handel!' When he discovered that it was the great musician he was still more mystified! 'But how is this? you have done impossible things,' said he, 'no ten fingers on earth can play the passages you have given; human hands couldn't control all the keys and stops!' 'I know it,' said Handel, coolly, 'and for that reason I was forced to strike some notes with the end of my nose.'"

*War and Peace; or, Two Aspects of the World. A Poem in Two Cantos.* By JOHN WERGE. (London: Simpkin, Marshall, and Co.) "The plan of the 'present poem,' we read in the preface, 'is a rapid and retrospective résumé of the horrors of war, and a brief allusion to some of the nobler virtues exhibited by man under the dreadful trials to which he is exposed in such sanguinary struggles, from the last great battle of Sadowa to the first spilling of blood by Cain; with a fanciful description of a second deluge, caused by the increased shedding of blood, which 'extinguishes in man that love for war which he now possesses, and gives to all nature a new aspect and condition of perfect peace.' This is the fantastic and horrible conception which Mr. Werge has elaborated into 105 pages of halting verse; 'the moral intended to be drawn' being 'the increased and immense advantage to be derived by all when the mind of man is entirely devoted to peaceful pursuits, and undisturbed by the pomp and circumstance of glorious war.' We commend his purpose, but have not a single word to say in praise of his poem."

*The Poetical Works of Caroline Bowles Southey.* Collected Edition. (Edinburgh and London: W. Blackwood and Sons.) A quiet, elegant simplicity, a true poetic taste, a genial sympathy with nature in some of its humblest scenes and objects, a tender pathos, and considerable rhythmical sweetness, are among the chief characteristics of Mrs. Southey's works. She wrote few poems of any length, and it is not on them, but on her shorter lyrical pieces, that her fame chiefly rests. This collected edition of her works is got up with great elegance; and while it will be welcomed by her many admirers, it cannot fail to be acceptable to all who are capable of appreciating true poetic excellence.

#### BOOKS RECEIVED.

The Langham Hotel Guide to London. Handbook for Scotland (Murray). A Rhymers' Wallet (A. W. Bennett). Lives of Indian Officers, 2 vols. (Strahan). Joseph's Party-Coloured Coat (Tegg). Alpha and Omega (E. Stock). Clarendon Press Series of French Classics, Vol. I. (Oxford). Studies, Biographical and Literary. By G. Ross, M.A. (Simpkin and Co.). Students' History of England (F. Warne and Co.). Brown's Concordance of the Old and New Testament (W. Tegg). Outlines of Apologetical Theology (W. Oliphant and Co.). Mechanics for Beginners (Macmillan). Imaginism and Nationalism (Trubner and Co.). Lotta Schmidt and Other Stories. By Anthony Trollope (Strahan).

#### MISCELLANEOUS.

The *Liverpool Albion* hears that Mrs. Forbes Yelverton has recently inherited a considerable fortune, and is living with her husband on an estate in the south of France, which she has purchased.

GREAT NORTHERN HOSPITAL, CALEDONIAN-ROAD, ISLINGTON, N.—Number of patients for the week ending September 14, 1,029, of which 291 were new cases.

COST OF SQUALOR.—The economy of the simple sanitary arrangements, by which calamitous epidemics may be prevented, and the pecuniary extravagance, as well as the danger to health and life, of keeping stagnant filth in cesspools beneath the crowded dwellings of mankind, are well illustrated in the following passage, extracted from an article by Mr. F. O. Ward, whose calculations we commend to the attention of the municipal authorities of those Italian towns now suffering under so fierce a visitation of Asiatic cholera. After describing the condition of our London fever dens in general, and the so-called "rookery" of St. Giles's in particular—which he presents as a type of the low, foul quarters existing in all the great cities of Europe, Mr. Ward goes on to say:—"Count now the cost of this frightful squalor, and compare it with the cost of cleanliness; weigh against each other the expense of good drains, and the expense of no drains at all. Bear in mind that these foul accumulations must, after all, somehow or another, be kept down. The total mass of filth in the 'rookeries' of towns does not increase from year to year, but, large as it is, remains fixed at an average quantity. The annual addition is, therefore, in point of fact annually removed; and the task of its extrusion is not



diminished one jot by what may be termed the floating balance of refuse always remaining on hand. By what power, then, and by what vehicle is this carrying business performed? Where drains and water-pipes exist the vehicle is water, and the power (usually) that of steam, by which the water is raised and delivered. But in the absence of pipes and water the work must be done by cartage, and by the power of horses and men. Tubular drainage is therefore cheaper than cesspool drainage, for the same reason, and somewhat in the same degree, that steam-woven calico is cheaper than hand-made lace. The filth and the finery are both costly because they both absorb human toil. The cleanliness and the calico are alike economical because they are alike products of steam power. The principle is plain enough, and it is plainly borne out by incontestable facts. Striking an average of the charges for cesspool evacuation, and adding those entailed by slovenly scavenging and defective water supply, it appears that what we may call the squalor-costs of these 'rookeries' amount to about 4l. per house per annum. Per contra, it stands proved by experience that an improvement rate of 1l. 15s. per house per annum, payable during twenty-two years, reimburses with interest the capital requisite for suitably organising such places with drains and water-pipes, public and private, as also for levelling the pavement of streets and yards, and fitting each house with soil-pan apparatus, dust-bin, and high-pressure water supply to every floor. These immense, these unspeakable advantages can be gained, not only at no extra cost, but in conjunction with a direct money-saving of over 2l. per house per annum. Such is the annual excess of the cost of filthiness over the cost of cleanliness, independently of the much heavier burdens indirectly entailed by filth by reason of the disease, orphanage, &c., to which it gives rise. Such, in brief, is the superior economy of steam and water power over hand labour and cartage as means of urban defecation."

### Cleanings.

A nunnery is about to be built at Taunton, in Somersetshire.

A canary bird died at Lee, Massachusetts, the other day, at the age of seventeen years, and was a great songster to the last.

An oil-bearing stratum three hundred miles square, and superior to any previously known, has been discovered not far from Pekin, in China.

A marble statue of Andrew Marvell is to be presented to the corporation of Hull by Mr. Windship, to adorn the interior of the New Town-hall.

Sixty-seven journeymen tailors are now on strike in Birmingham, in consequence of a dispute with some of the masters on the "log" question.

A clergyman states in the *Times* that he recently advertised for a governess, and received 250 applications, notwithstanding that he restricted the period to between twenty and thirty years as the age of the candidates.

A writer in the *Gentleman's Magazine* states that the blood of Caracacua flows in the veins of Queen Victoria, through Cadvan, his great-grandson, who was grandfather of the Empress Helena, the mother of Constantine, through whose descendants, the Emperors of the East, the blood was transmitted to the Plantagenets.

**FOWLS UTILISED.**—A method of making use of fowls, recently devised in France, is said to be of great agricultural value. An old omnibus is fitted up with nest-boxes and perches, and it is proposed that such a machine should be kept on every farm well filled with fowls, and should be transferred every day to the spot where the most active farming operations are carried on. The fowls would then follow the plough and harrow, clear the land thoroughly of fly and worm, pick up all the stray grain after harvest, keep themselves high in health, and feed themselves without cost.

**A FLING FROM THE PULPIT.**—A correspondent sends the following to the *John o' Groat Journal*:—"Not long since a minister was expected to preach in a certain northern village on one of the sacrament days, but he could not fulfil his engagement. In consequence the pastor of the congregation had to take the pulpit on the occasion; but, after showing indications that he was 'nursing his wrath to keep it warm' about something or other, he at length exclaimed, in a bitterly contemptuous tone:—"I can easily see that many of you are perfectly mad that you have not heard the man who was looked for here to-day, and you no doubt think very little of me; but I don't care a straw for you, or what you think of me!"

**A HAIRDRESSER'S DODGE.**—A very amusing letter in the *Pall Mall*, from "A Lady of a Certain Age," describes a new dodge for getting timid women to buy "specifics," for effecting nothing, at an enormous cost. The lady went, according to her own account, to a fashionable hairdresser's at a fashionable watering-place. While her hair was being combed or cut, the young man in attendance started, asked her if she was aware her hair would be quite grey in three months, applied a magnifying glass, and assured her again that such would be inevitably the result; but, he added kindly, that an immediate application of one of his specifics—specific No. 2—would arrest and prevent this disaster, specific No. 2 costing from 7s. 6d. to a guinea a bottle. While she was still there a very young lady came in. A "still taller and more dignified person" was appointed to operate upon her hair—and nerves—and she was threatened with speedy baldness if she did not apply specific No. 1, price a guinea. In another fashionable hair-

dresser's shop of the same town, to which, after this experience, our heroine went from laudable curiosity, she and a friend were threatened with precisely similar results—magnifying-glasses being as before applied to their hair, and pseudo-scientific nonsense talked about it by the young men. The lady adds that these hairdressers' attendants get a fourth of the price of whatever cosmetics of the kind they sell.

**A GOOD SUGGESTION.**—Mr. C. Roach Smith writes to a contemporary on the subject of fruit cultivation, and he asserts that the scarcity of good fruit in England must be ascribed to laxity in cultivating it. For some years, he says, he has endeavoured to impress upon landlords the importance of attending more to the gardens and orchards of their tenants; he has tried to induce the Government to plant fruit trees in unoccupied places; and he has addressed the directors of railways on the expediency of utilising the vast extent of waste land on the side of railways by planting it with dwarf and half-standard apple-trees—but all to no purpose. Mr. Smith estimates that one mile would require about 250 trees, the cost of which and the labour of planting he places at about 15l. In a few years he calculates that out of the 250 trees about 200 will produce five bushels of apples each, which, at 3s. per bushel, would amount to 150l., and of course, if both sides of the mile of railway were planted, the returns would be 300l., and for 100 miles 30,000l. After deducting for contingencies, the profits, Mr. Smith says, would be enormous.

**A STRANGE EPITAPH.**—"W. B. H." sends us the following, which he copied a few days ago from the wall of the parish church at Thame, Oxon, close to the church door:—

Near  
Lies the body of  
JOHN KENT,  
Of Peace, Probity, S-briety, and  
Industry, an Example worthy  
Of Imitation.  
Having acquired a suitable Competency,  
He retired from Business,  
Allowing himself those Necessaries  
Too sparingly  
Which he bounteously bestowed  
On his Friends and Relations.  
Seduced by False Glosses and  
Wrong Notions,  
He for some time joined a  
Dissenting Congregation,  
Till Awakened and Convinced of  
His Error,  
He returned to the Church,  
Of whose most excellent Devotion,  
Doctrine, and Sacraments  
He was a constant and jealous  
Attendant.  
He died Dec. 21, 1737,  
Aged 63.

**A SINGULAR MARRIAGE MISADVENTURE.**—About a month ago, a young German, wishing to lead to the altar a fair one of his choice at Middleborough, went to a well-known literary institution, under the impression that the clerk of one of our churches lived there, with a view of making the preliminary arrangements in connection with the marriage ceremony. The good lady who answered the door received the commands of the suitor, which were given with a rather puzzling Teutonic accent. The young German, doubtless nervous on the near approach of the happy event, hesitatingly said he wished to "put two names in." Thinking that he wished to propose two persons as members of the institute, the person he addressed innocently told him he would have "1s. 6d. each to pay, and that they would be proposed at the next committee meeting." The complexity of the case was not lessened by the German inquiring "if it (i.e., the announcement of marriage) would be on Sunday." Said the lady interrogated, with a sort of deprecation of his impiety, "Oh no! the institution is not open on a Sunday." The inquirer after marriage was then asked to write his name for proposal, and he did so, adding, of course, the name of his fair *inamorata*. For a month the names were upon the proposal board of the institute. One morning last week the German and his affianced, thinking all was right, duly presented themselves to the parson to be made one flesh. Of course the priest was greatly astonished at receiving so summary a summons to perform the ceremony, and had to inquire into the circumstances before the event could be celebrated. Guess the horror of the young couple on hearing what a mess they had been let into! Of course there was nothing for it but to postpone the marriage. The mistake arose through the German's bad English, and in consequence of a clerk of the church having formerly lived at the institute. —*York Herald*.

**THE POPULATION OF THE EARTH.**—In the first volume of Dr. Behm's "Geographical Annual," lately published at Gotha, there is an interesting article on the population of the earth. This was estimated by Busching in 1787 at 1,000,000,000, by Fabri and Stein in 1800 at 900,000,000, by Stein and Hirschelmann in 1833 at 872,000,000, by Diesterici in 1858 at 1,288,000,000, and by Kolb in 1865 at 1,220,000,000. Dr. Behm estimates it at 1,350,000,000, thus distributed: Europe, 285,000,000; Asia, 797,600,000; Australia and Polynesia, 3,850,000; Africa, 188,000,000; and America, 75,500,000. At the same time he acknowledges that it is impossible to arrive at anything more than an approximate notion of the population in Asia and Africa, there being no census or other accurate means of ascertaining the number of inhabitants in those continents. In Asia, the country where the best information on this point is obtainable is Turkey, but in other parts of Asia, such as Persia, Arabia, &c., so little is known on the subject that Dr. Behm thinks it very possible that the number above given as the population of Asia may be about a hundred millions more or less than the actual population. In Australia and

Polynesia the population is registered with considerable accuracy by the colonial authorities and the missionaries. As for Africa, the only statistics that can be relied upon are those furnished by the Governments of Algeria and the English colonies. Dr. Behm illustrates the ignorance prevailing on this subject among the natives by the answer given by the Sultan of Zanzibar to Captain Guillain, on being asked by the latter how many people he had in his dominions. "How can I tell, if I don't even know how many people live in my own house?" In America both the United States and the Southern Governments have a periodical census. In the United States it is taken every ten years, and although in South America it is conducted very irregularly, tolerably accurate information is generally obtainable.

### Births, Marriages, and Deaths.

#### BIRTHS.

CLEGG.—September 5, at Brayton-road, Selby, the wife of the Rev. David Clegg, of a daughter.

BOULDING.—September 8, at 11, Beacon-hill, Holloway, the wife of the Rev. J. W. Boulding, of a son.

RAMSEY.—September 12, at St. Thomas'-road, Hackney, the wife of the Rev. A. A. Ramsey, of a son.

#### MARRIAGES.

CLOSS-JOHNSON.—September 2, at Salem Chapel, Ipswich, by the Rev. William M'Kinney. Mr. Samuel Horatio Closs, of Westminster, to Maria Johnson, of Wherstead-road, Ipswich.

PALMER-MILLER.—September 2, at the Chapel-in-the-Field, Norwich, by the Rev. P. Colborne, Mr. David Palmer, of Cambridge, to Lucy Harist, only daughter of Mr. Charles Miller, of Norwich.

MERRITT-HUSSARD.—September 4, at the Independent chapel, Frodingham, near Driffield, by the Rev. J. Hutchins, Mr. Ed. Merritt, silk mercer, Hull, to Betsy Jane Hussard, of Frodingham.

STEWART-PURVES.—September 5, at 'Church-street U. P. Church, Berwick, by special license, by the Rev. J. G. Scott, assisted by the Rev. George Morris, John Stewart, Esq., of Messrs. Christie and Son, Edinburgh, to Rebecca Drysdale, only daughter of James Purves, Esq., Mayor of Berwick.

SCOTT-HICKMOTT.—September 9, by license, at the Independent chapel, Tonbridge, by the Rev. J. McOrea, M.A., the Rev. G. F. Scott, B.A., of Tretavia Samoa, to Sarah Maria Hickmott, eldest daughter of Mr. J. V. Hickmott, Lavender-hill-villa, Tonbridge.

BERGH-OLDFIELD.—September 10, at Union Chapel, Islington, by the Rev. William Guest, Henry John Bergh, Esq., of Woodleigh, Bore, to Mary, eldest daughter of Samuel Oldfield, Esq., of Woodville House, Highbury New Park.

HERIOT-HAWKINS.—September 10, at the Congregational church, Grafton-square, Clapham, by the Rev. D. Jones, John, son of W. Heriot, Esq., of Aberdeen Park, Highbury, to Mary Louisa, daughter of the late Mr. T. Hawkins.

WRAY-PETTY.—September 11, at Barley-lawn Chapel, by the Rev. J. S. Balmer, of Castleford, assisted by the Rev. W. H. Fennimore, of Leeds, Mr. Thomas Wray, York, to Mary Elizabeth, eldest daughter of Mr. John William Petty, Leeds.

SCOTT-STEPHENS.—September 11, at Hope Chapel, Salford, by the Rev. R. W. Selbie, Mr. William Scott, to Louisa, daughter of Mr. William Stephens, all of Salford.

MIDGLEY-MUSGRAVE.—September 11, at Fish-street Chapel, Hull, by the Rev. R. A. Redford M.A., LL.B., Mr. John James Midgley, of Oldham, to Margaret, youngest daughter of Mr. Musgrave, builder, Hull.

LAYTON-ABLEWHITE.—September 12, at the Union Church, Putney, by the Rev. John Knox, Stallybrass, George, third son of Mr. L. Layton, of 2, Norfolk-terrace, Putney, to Elizabeth, eldest daughter of Mr. Edward Ablewhite, of North Audley-street.

BROOMHEAD-GILES.—September 12, at Rusholme-road Chapel, Manchester, by the Rev. A. Thompson, Mr. Thomas Broomhead, to Marian, daughter of Mr. Robert Giles, both of Manchester.

LEWIS-WICKSTEED.—September 14, at the Congregational chapel St. Asaph, by the father of the bride, Arthur, third son of Thomas Lewis, Esq., of Grove-place, Hackney, to Janet, eldest daughter of the Rev. Charles Wicksteed, B.A., late minister of Mill-hill Chapel, Leeds.

#### DEATHS.

PRENTICE.—September 10, Catherine, the beloved wife of John Robert Prentice, of Cambridge House, Brompton, Kent, in the forty-third year of her age.

BIDGOOD.—September 12, at Bishop's-lodge, Finchley-road, St. John's-wood, Frederick Walter, the son of F. Bidgood, Esq., aged fourteen.

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### Money Market and Commercial Intelligence.

City, Tuesday Evening.

Consols remain oscillating between 94½ and 95. This evening they are quoted at 94½ for money, and 94½ for the account.

The Railway share market is rather buoyant, but Bank shares are on the decline, because of the glut of money and the unprofitable character of their business as compared with last year.

At the half-yearly meeting of Bank stock proprietors, held last week, the dividend declared was at the rate of 4½ per cent. for the half-year. The nett profits of the half-year ending August 31 were 629,072l., making the amount of the "rest" on that day 3,657,003l. After providing for the dividend, the "rest" would be 3,002,118l.

The last return of the Bank of England shows an increase in the stock of bullion of 276,250l., and a decrease in the money employed in discounts of 96,676l. The amount of bullion in both departments is now more than 500,000l. in excess of the amount of notes in circulation. This is a very rare phenomenon.

The premium on gold in New York has risen to 144 to 146.







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